Vol. LXXXVIII No. 3 March, 1933

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1933. American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan. 8 Bourke St., Melbourne

Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March, 1879
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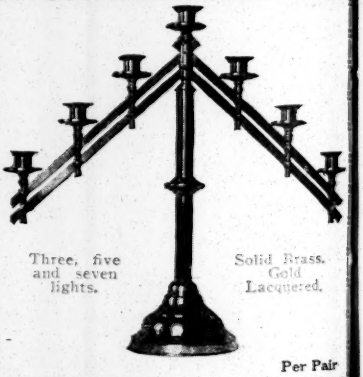

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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to all attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual price 25c.), which embodies all these new regulations. The following comparison between the ld and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be eceived on the day before the Exposition begins, or on he morning before the Exposition has actually taken lace. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:
(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament or the Exposition and for the Reposition of the Blessed acrament all commemorations and collects are omitted. . R. C., 18 May, 1883.

On doubles of the first and the second class in all lasses sung at the altar of Exposition the commemor- tion of the Blessed Sacrament is made sub unica con- lusione, unless other commemorations are to be made, hen it is made after them.

In all Masses sung or said at other altars on doubles first and second class the commemoration of the lessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the ommemoration of the Blessed Sacrament sub unica con- lusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:
(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1722 Arch Street **Philadelphia**

THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VIII.—(LXXXVIII).—MARCH, 1933.—No. 3.

THE OXFORD MOVEMENT IN ACTION AND REACTION.

THE present year is a year of jubilee to many Anglicans: it is the centenary of the Oxford Movement. The dating of that epoch's beginning is due to the common acceptance of Newman's opinion, that the launching of the movement was marked by Keble's sermon of 14 July, 1833, afterward published under the title "National Apostasy". The undeniable facts—that the Oxford revival at least indirectly defeated a political revolution against the Anglican establishment; that its internal effects on Anglicanism itself became both conspicuous and general; and that after the lapse of a century it still commands the adherence of a distinct and active party—are certainly from the latter's viewpoint sufficient reasons for marking the hundredth year of Tractarian tradition by formal and public commemoration. Accordingly there will be celebrations at various times and places during the course of the year. Besides referring to such future occasions, the Anglican press on both sides of the Atlantic has already given much space to appreciative sketches of leading characters in the movement's beginning, and of some of the more prominent and active of their early successors.

Since the Oxford revival was quite innocent of "comprehensiveness" and wrought its work by the propagation of a very specific and exclusive system of doctrine, it is natural to expect that sympathy with the proposed celebration will be as unevenly distributed among Anglicans as the aforesaid doctrine itself. Such a commemoration can have no general appeal. Anglicans of the Liberal and Modernist schools can

see no occasion of honest self-congratulation in a conscious awakening of faith in the supernatural and insistence upon eternal rather than temporal ideals and aims. The Evangelical element can only detest and deplore the movement's emphasis on the innate virtue of sacraments and the Divine sanction of an episcopate. The sincerest rejoicing, if not the only rejoicing that is sincere at all, must be confined to that minority of Anglicans who style themselves "Catholics" within their own circle and "Anglo-Catholics" before society at large. Even in England these last can hardly amount to more than a fourth part of the Establishment's membership. Of American Episcopalians they are probably not more than fifteen per cent, though the proportion is hard to compute, being higher in the clerical than in the lay estate, and higher again in a few large cities than in smaller towns and rural districts. Even in its most favorable surroundings, Anglo-Catholicism is rather the exception than the rule—and that, too, when one refrains from deciding who may best deserve the doubtful name, and accords it to all who care to claim it. Probably there is little risk of error in concluding that, taken the world around, not more than one Anglican in every five considers himself enough indebted to the Oxford Movement to observe its centenary as an occasion of thanksgiving and praise.

While the movement was undoubtedly an epochal source of influence upon the religious history of modern England, it presents to Catholic judgment a mixed and doubtful title to merit. Of course it cannot be unreservedly commended, since an attempt to interpret Protestantism as Catholicity not only adds error to error, but makes the last error worse than the first in power and effect by masking its nature *sub specie boni*. Yet, on the other hand, that Providence which can make even evil serve the cause of good, has so utilized the effects of this illusion that the newer error has done much to defeat the older. Within these hundred years tens of thousands of men and women have died, or are still living, in the priceless blessings of the Faith, who in human calculation would never have loved and sought those blessings if the Oxford Movement had not been. Other means to their enlightenment God could doubtless have used at pleasure, but these at least lay nearer to hand. Many are the souls for whom Anglo-Catholicism has

breached the wall of prejudice with unsuspected blows, and thus admitted to the inner citadel the first herald of a saving faith. Viewing the strange phenomenon for ourselves, it may be as well that we, as ministers of Christ and dispensers of the mysteries of God, are too fully occupied in work of real effect to intervene unasked in the guidance of this peculiar type of blindness. We need no warning of the baneful effects of injustice or uncharity, but many among us cannot even suspect the irreparable evil which may result from a mistaken sympathy.

Of the causes, authors, and origin of the Oxford Movement the best account, as also the most authentic, is Part IV of Newman's *Apologia* — the second of four chapters headed "History of my Religious Opinions". The whole story, however, is now available in many biographical and historical works of the past half-century, and need not be reviewed here except in the briefest summary. As the very creation of Elizabeth's Established Church originated in a political issue, so did the rise within it of the revival of 1833. Not that the Oxford leaders were mere opportunists, as Elizabeth's ministers had clearly been; yet it was a political crisis which first occasioned their wholly sincere profession of faith, by enlisting it in the defence of their politically-involved Church.

A general wave of republicanism was sweeping over Europe as the second quarter of the nineteenth century began. In France it had succeeded in unseating the Bourbons. In Italy it had found expression in Mazzini's abortive congress at Bologna. In England it now effected a Whig victory, won on the very issue of demand for radical reforms in the national life. The rising disposition was to regard the Established Church as a useless encumbrance to progress. This, of course, pointed first and most naturally to disestablishment, but it aimed further at the overthrow of real authority within the religious sphere, as well as the removal of its civil support and symbol. "The vital question," writes Newman, "was, how were we to keep the Church from being liberalized?" Many within the Church itself were far from troubled by that prospect; the Bishop of London himself had been quoted for the opinion "that belief in the Apostolic succession had gone out with the Non-jurors", i. e. in 1690. Newman and his

friends, no upholders of State control, would possibly not have regretted disestablishment in itself, could they have felt that their Church had confidence enough in its own teaching and mission to endure the separation and make good use of its freedom.

Precisely to awaken that confidence within the Church—to arouse her to the full exercise of the powers they believed her to possess from Christ—was the aim of the mission they now undertook. It was, of course, important to make the nation, if possible, see that the Church was something too great and precious to be divorced; but it was of vital moment to teach the Church that view of itself. Within its circles, however, there were but two really active platforms at the time, neither of which could furnish the needed source of inspiration. In Evangelicism, the better entrenched of the two, could be found no root of Divine sanction for one form of organization above another, for episcopacy rather than congregationalism, nay, not even for solidarity in any form rather than dissolution. If "the Church" was not the Kingdom of God, but merely His democracy, the accidental and subsequent association of individuals whose opinions happened to agree—if "they were of value to it, not it to them"—it could claim no Divine and inviolable character. On the other hand, the critical philosophy of Tübingen, already beginning to filter into English clerical and academic circles, or even the equally aggressive but less positive spirit of the current Liberalism, would be frankly amused at the claim of Divine sanction for any human institution at all, be it Church, Scripture, or Tradition. Neither an Evangelical nor a Liberal account of Christianity could effect the needed awakening, as neither, obviously, could any purely political theory. To save the Anglican Church to the nation, or at least to herself, there must be a definite and forceful appeal to the supernatural within her as she stood. She must be taught that her very essence was the creation of the Divine Will and Power; she must identify herself as the Spouse of Christ.

Truly, the undertaking was a noble and inspiring one. The men who set about it—John Keble, Hurrell Froude, William Palmer, Arthur Perceval, Hugh Rose, Edward Bouverie Pusey, and Newman himself—were Oxford scholars, of whom,

however, only Newman and Pusey were now in residence there. All were men of ability, integrity, and genuine piety. They shared from early education certain basic truths of Christianity. All of them might be considered fundamentally "High Churchmen" — believing that "the historic episcopate" preserved Apostolic succession; that it had been retained in the sixteenth century as an intentional link with Christian antiquity; and that (in Newman's own words) "antiquity was the true exponent of Christianity". These principles, moreover, they judged to have been substantially those of the most representative Anglican divines of the seventeenth century, the predecessors of the Non-jurors; these, they felt, had simply interpreted the Fathers of the Church to their own age and its conditions. Hence the message of the Oxford leaders to their own age was to be similar, but more explicit— an exhortation to the Anglican Church to look back to undivided antiquity and learn to see itself reflected there, in character, in mission, in power and privilege. Newman himself reduces their program, as he then apprehended it, to three headings: the principle of dogma, the principle of a visible Church with valid orders and sacraments, and the principle of opposition in some respects to the doctrine of the Church of Rome.

The convictions involved in these guiding principles had as yet to be worked out in detail with a view to definite teaching. This demanded much serious thought and careful study. The Fathers of the Church were especially searched as witnesses to that ancient Faith which the Oxford associates assumed to be the ultimate standard of Anglicanism and the only key to the true explanation of its formularies. Meanwhile, as a means of spreading the results, a series of "Tracts for the Times" was decided upon, and their issuance began immediately in 1833. Most of these Tracts were Newman's own work. His residence at Oxford, his personal gifts, and the definite progress in his own opinions, soon led the others to defer much to his judgment, and he found an unsought leadership thrust upon him. The Tracts were industriously circulated far and wide, arousing opposition in certain quarters, but exerting a strong influence upon many persons, clerical and lay, whose minds were somewhat open to their line of reason-

ing. Certainly by 1845 they had created a distinct theological school within the Anglican Church, whether or not it might as yet be called a party. Its early accessions, moreover, were largely from the ranks of the coming generation, especially of Oxford students for the ministry.

Newman's own position now seemed to call for a more constructive statement, and this, after three years' labor, he endeavored to supply in 1836. His work, "The Prophetical Office of the Church viewed relatively to Romanism and Popular Protestantism", has become better known as "The Via Media". Excluding organized "Protestantism" from any foundation in antiquity, and identifying all survival of the original Church with continuous episcopacy, Newman here propounded the theory of a visible Church comprising three separated "branches"—Roman, Eastern, Anglican. This demanded direct attention to the question of the relation between Anglicanism and Rome. But both Newman and others felt that this latter theme had not been settled to satisfaction. There remained at least one crucial question: what to think of the Thirty-Nine Articles of Religion. When at length, after much thought, Newman faced this subject in print, his reason was "the restlessness, actual and prospective, of those who neither liked the *Via Media* nor my strong judgment against Rome". His attempt to solve the problem appeared in 1841 as the famous Tract No. 90. It was an analytic and candid comparison of the Articles with the doctrine of the Council of Trent, the former being interpreted in a sense as nearly Catholic as they could bear.

This honest and courageous study could not but challenge the elemental Protestantism of Anglicans of every type. To attempt to reconcile Elizabeth's official confession of faith with the latest form of authentic Catholic doctrine, was studying relations at too close quarters. Moreover, it insinuated something still more serious—that perhaps the "three branches" were not of equal worth and dignity, if one of them, and not the Anglican, called for respectful consideration as a norm. Newman had defied the one *tabu* which voices Protestantism's only inviolable article of faith, and he was made to feel it on all sides. Quietly but firmly he held his ground until Tract 90 began to be censured in one after another of the Bishops'

annual charges. This Newman accepted as official condemnation, and henceforth his public activity in the Oxford Movement ceased, though not the publication of other studies, nor private conference with those who sought his guidance and advice.

His positive account of Anglicanism as Catholic had now reached its term, and could take no further step in advance. But he was now to be led unseeking to a forward stride indeed, though hard to recognize at sight. When the "three branch" explanation has been once embraced, it prepares the unsuspecting mind for one momentous question: Is the Anglican Church a "branch" of Catholic origin after all? No blame can attach to the devout and earnest soul that recoils from the vision of this radical doubt and deems itself bound to pray and wait for assurance. No wonder if at first the suggestion is even promptly dismissed as a temptation. Yet it is really an external grace, possibly the reward of earnest prayer and search like Newman's own; and if the misread favor is for the time declined in humble sincerity, and not in prejudice or self-will, that same favor will be offered again. For Newman its first foretaste was the reflexion that he might not be able to continue serving a Church that condemned the only sense in which the Articles could be held to endorse the Fathers. This led him, ever true to conscience, to retire from official duty to the privacy of Littlemore. But here the vital question was to beset him as an explicit challenge. During his historical studies he was twice startled by ominous and unsought parallels to Anglicanism in the status of certain early heresies. But he still awaited conviction. Then suddenly his own Church of the present declared herself. In the scheme of a "Jerusalem bishopric" to be erected by Anglican authority for the partial benefit of Lutherans, the Primate himself revealed to the world his own conception of his office and mission. Against this same crux of "intercommunion with non-episcopal Christians" our own contemporary Anglo-Catholics merely protest while the practice grows before their eyes; but Newman was thoroughly in earnest, and read the lesson at its actual worth. He too protested as a matter of present duty, but he was led to see that Anglicanism was simply organized and state-supported heresy. With characteristic courage and honesty

he made his decision and acted upon it. A considerable number of the Tractarian party followed his example sooner or later; the majority did not. From that time (1845) until his death in 1882, Pusey was the movement's chief counsellor and guide, though hardly its leader in the same sense that Newman had been.

Tract 90 had brought the Oxford theory to maturity; the path marked out for it could be explored no further. Its remaining adherents had now no mission but to persevere and to await results. If they needed the inspiration of a definite goal, it must be sought in the question "What is to be the final outcome of it all?" And it is significant that in that very year 1841 appeared the first public appeal for "corporate reunion with the Holy See". Newman's own letters express the hope. For Ward and Dalgairns, its public sponsors, it was to prove the last station. Pusey himself maintained from first to last that the Oxford theory could not consistently aim at less than eventual union with the Patriarch of the West. His famous "Irenicon" marks his supreme effort to commend the idea. With characteristic obtuseness he began writing it in 1865, only a year after the Holy Office had formally condemned as heretical the whole supposition on which any theory of a *corporate* union could ever find basis or excuse—the doctrine of the "three branches". Pusey's elaborate emphasis on the groundless theory and its hopeless conclusion, deliberately produced at just this juncture, is significant of one thing at least: all were aware that the Oxford position had been stated in full, and had no further message to unfold.

But this coming of age was yet in theory only. The molding into some consistent and manageable form was still to be achieved in the sphere of practice. The doctrine of the movement was already dynamic in the belief, the teaching, and the private lives of many of the clergy, but its visible effects were not so evident as yet. It was their general emergence, at about the time of the Vatican Council, which earned for their promoters the popular name of "Ritualists". The whole phenomenon was natural enough. Catholic doctrine sincerely embraced must find expression in Catholic practice, and the standard of such practice must be the current use of the Catholic West. The motive was not mere unreasoning imita-

tion, least of all for deception's sake. Now came the anointing of the sick, the fast before communion, and the formal development of the practice of confession; the introduction of more or less ceremonial in "the Mass" and other public services; the use of candles, incense, unleavened altar-bread, and a mixed chalice; the reservation (rare at first) of "the Blessed Sacrament"; the adoption of Catholic devotions; the founding of religious communities; the use of spiritual retreats. These were not all matters of mere "ritual", but all pertained to the external manifestation of Tractarian principles. Some of them Pusey himself did not approve, but could not prevent.

These practices won their way slowly, unequally in different places, and against universal resistance, sometimes extending to mob violence as well as to ecclesiastical penalties. But "persecution" only stiffened resolution. Before the close of the nineteenth century the Oxford Movement had established itself in outward expression as well as inward motive, and was one of the rival explanations of Anglicanism. It is this second and practical stage of the movement which we may expect to hear most emphasized in connexion with the coming centenary —both because its outward form is almost all that is left of the movement, and also because its influence in this respect has really been very extensive. As doctrine created its own devotion, so devotion demanded its own appropriate symbols, and the norms of the latter have perforce been conventionally Catholic, however modified in application. Hence the visible transformation which has come over Anglican churches, especially within. Some of its features are really universal. Not in "Catholic parishes" only, but in the lowest of the "Low", the once insignificant communion-table (sometimes even concealed) has given place to an altar of more or less impressive proportions, with gradines bearing at least an ornamental cross, often candles, sometimes even a tabernacle. Concurrently the once predominant pulpit has been reduced and set aside. There are many artistic details in which churches have become what is called "more churchly". But the commonest as well as the principal note of the whole gradual transformation is an impression, silently conveyed to the eye, that corporate worship has assumed an ascendancy over the ministry of preaching.

It is in this outward expression of an altered viewpoint that the influence of the Oxford Movement is most widely extended. Such a feature is certainly considerable, and might even be called significant if only its original meaning still clung to it wherever introduced. At the beginning the altar's gradual ascendancy over the pulpit was both noted and understood. For thirty years of "ritualistic" advance every point gained or lost was matter of principle. Different grades of "churchmanship" could be read in various modifications of the ideal Catholic altar. Besides the few Anglican interiors which resemble Catholic models closely enough to be deceptive, the more numerous types exhibit many shades of distinction—tabernacle or none, crucifix or ornamental cross, candles or only flower-vases, hangings of the liturgical colors, or of indifferent coloring, or no hangings at all, and so *ad infinitum*. In the last quarter of the nineteenth century such features betokened the beliefs of their employers.

That day is gone. Practice in these particulars no longer indicates any specific doctrine, and the two are drifting ever further apart. From 1840 to 1870 the doctrines of the Oxford Movement withstood denunciation. From 1870 to 1900 its external signs gradually overcame opposition. And then at the turn of the century, just as Anglo-Catholicism seemed to have "come to stay", it was quietly captured by mere appropriation. If its outward token had been stamped upon the Anglican system, it must thereafter serve as a sign of that system itself, with all that it might involve. Never was a turning of tables more simply or effectively accomplished. As a distinct religious force the Oxford Movement is now in rapid decay, infected simply with normal and representative Anglicanism.

In this country the beginning of the change could be noted at least as early as 1906, and was closely connected with the first attempts at Pan-Protestant federation. Already the Modernist shuffle that "Catholic means comprehensive" was acceptable to certain Anglo-Catholics. To-day it is the very slogan of a large section of the party. Most significantly, it is the confirmed creed of *The Living Church*,[1] professed with

[1] See for example its editorials for 8, 15, 29 November, 1930, or in almost any current issue.

emphasis as often as occasion seems to offer. As this group now views Christianity, it is Rome that is most evidently "a form of Protestantism", since there are some religious opinions which she excludes, while Anglicanism proves itself ideally Catholic by gladly including all. These gentlemen are not ignorant of what the Oxford leaders meant by "Catholic"; yet they are Anglo-Catholics all the same, and far more numerous than those who still agree with the Tractarians that "is" and "is not" cannot be simultaneously true.

And this section of Anglo-Catholicism is comparatively moderate in its divergence. The intellectual progressives are in the lead at least in England, represented by the school of thought developed and guided by the late Dr. Gore. In this country their basic attitude is maintained (though not too expressly insisted upon) by the *American Church Monthly*. The views of the English leaders are well known, and have made a clean sweep of every doctrinal principle that ever was distinctive of the Oxford Movement. There was no fall, nor any privileged state from which to fall, and there is no regeneration in Baptism. There is no Divine authority in either Scripture or Tradition, nor in any other norm accessible to man. The rule of faith comprises "the teaching of Christ as recorded for us in the Gospels", and as progressively interpreted from age to age by "critical scholarship". Statements of the Apostles conveyed to us in the New Testament merely reflect their personal opinions, Christ having neither provided nor intended that His Revelation should be inerrantly transmitted to us through them. The Incarnation, in short, has but complicated uncertainty in religion, and a Christian is one who never ceases from the search for Christianity. Are these the doctrines of Anglo-Catholics? So their teachers assure us. And these together with the former group probably sum up to fully three-fourths of all those Anglicans who now claim the title.

The fact that the Oxford Movement had reached this state of dissolution was exposed at considerable length in an earlier issue of this REVIEW.[2] Now the admission comes with emphasis from an Anglo-Catholic quarter. Last autumn the

[2] LXXX, 5, May 1929, pp. 518 ff.

London *Tablet*[3] commented on a public protest which had just been communicated to the English papers. The original document (before us at this writing) is a four-page folder entitled "The Oxford Movement: A Centenary Manifesto". It is signed by fifty Anglican clergymen. None of them is a bishop, although Lord Victor Seymour was erroneously so reported by the *Osservatore Romano*,[4] probably on account of his title of nobility. One signer is an American, of the Episcopalian Diocese of New York; all the rest are Englishmen.

The text of the document mentions no individual names, but its statements, while couched in terms of dignity, are very explicit. It begins with a brief summary of the principles which the Tractarians professed and taught as the true and historical interpretation of Anglicanism. Next the note of contrast is clearly struck: "There is manifest to-day a drift and tendency leading the main body of Anglo-Catholics to depart fundamentally from the religion of the great leaders who began the Movement. It is now infected with a spirit of compromise and Modernism which is gradually leavening the whole and threatens to divert it from its true course." Thirdly the document professes in seven paragraphs the faith of its authors on those particular issues where the present divergence appears most evident. This doctrinal platform is of great interest, and shows that a few Anglo-Catholics still really agree with the Tractarians.

Thus §1, after confessing the Catholic doctrine of the Incarnation, expressly repudiates the "Kenotic" theory which was Gore's first discordant note of forty years ago. §2 rejects "all theories concerning Holy Scripture which detract from its inspiration and authority", and declares that "the Catholic Church alone has the right and power authoritatively to interpret it". §3 hits the king-bolt on the head: the Catholic religion is divinely revealed and "essentially a religion of authority"; utterances claiming to interpret it, even by Anglican Bishops, "are only worthy of consideration just so far as they are faithful to Catholic Faith and Practice—

[3] 12 November, 1932, pp. 626-8. See also *The Month*, December, 1932, pp. 553-5; January, 1933, pp. 58-69.

[4] 18 November, 1932, front page.

when they depart from these, they must be disowned". Particular reference is made to "the immoral sanction of artificial contraception given by many Bishops at Lambeth". In §4 judgment is passed on "comprehensiveness": "the Catholic Religion cannot take a place as one of many contending 'schools of thought' or versions of Christianity". §5 gives a strange turn to the "continuity" myth, dragging it in by name to justify the Tractarians' appeal to Tradition as a norm of belief; for "that essential continuity [of Elizabeth's Establishment with the pre-Reformation Church in England] is not satisfied by mere succession in property, nor by revival of ceremony, nor by use of words, but only by complete identity of Faith, the possession of which is the sole justification of her existence". §6 finds in State control and the Erastian theories which justify it "the efficient cause of most of the evils from which we suffer". In particular, "We denounce the culpable silence and acquiescence of the main Anglo-Catholic body in the face of appointments of Modernists to important and influential positions in the Church, at the Universities, and in Theological Colleges, and we protest against this insidious attempt to change the character of the witness of the Church of England by according favor and advancement to Modernist teachers."

Finally in §7 appears the usual conclusion. Twice the length of any other section, its theme is that "the real and essential goal is Reunion with the Apostolic See of Rome". "We assert that Reunion with Rome is the logical and highest goal and the natural consummation of the movement celebrated by the present Centenary. For that consummation it is a supreme duty to work and pray." In conclusion, the Manifesto appeals to all who "look with sympathy to the Oxford Movement as the origin and source of the modern Catholic Revival"; urges upon them "a realization of the present dangers to that revival in the conditions which obtain in the Anglo-Catholic body"; exhorts them "to repudiate prevailing errors, to advance the spiritual freedom of the Church of England, and to labor and pray for that outward unity with the Catholic world and with the Holy See which alone will justify and crown the efforts and sacrifices of our forerunners, and by the grace of God bring the seed sown by the Oxford Fathers to full fruition, and the Oxford Movement to its perfect term".

Courageous words, but useless. "The main body of Anglo-Catholics" find the Oxford Movement too conveniently movable, and do not want it brought to any term at all. It has a name to conjure with, and a reputation to be borrowed; and if most Anglo-Catholics interpret its symbols in their own way, they do precisely what "the Oxford Fathers" did with Anglican formularies. The Manifesto may sharpen outlines to some eyes that have not clearly seen the issue, but its influence cannot be a wide one. Dated 1 October, 1932, it has been industriously circulated since early in November, in quest of other signatures beyond the fifty. And after more than two months, it is now claimed to bear three hundred. This mere handful are all who can and dare express approval of such a protest against the normal progress of Anglican development. Meanwhile the Anglo-Catholic *Church Times* (as quoted by *The Month*) disclaims it for the "great majority of Anglo-Catholics, both clergy and laity", as "a regrettable example of irresponsible mischief-making". The Manifesto is as a voice crying in the wilderness.

But the straw of "corporate reunion" always floats upon the surface to be caught at, and the whirlpool's course is ever bringing it round again. The writer is credibly informed that a sort of committee of Anglo-Catholics are already (or have recently been) in Rome, where they have studiously avoided English-speaking Catholics, cultivated the acquaintance of ecclesiastics of other nations, and revived in particular the eternal question (to themselves only) of the possible "conditional rectification" of their own ordinations. All of this runs true to past models, and will prove as futile as ever. It is absurd to speak of a "reunion" of two elements which never before were one. If the horde of Protestants who allied themselves with Elizabeth's spurious hierarchy in 1560 could acquire no organic character with a Catholic origin behind it, still less can a group of its seceding members acquire such character by an organization not yet even effected among themselves. The more intelligent among them are aware of this, and "corporate" has long since ceased to mean "organic", and come to mean only "specially privileged". And that expresses the real aim. They would make their own terms for admission to the Kingdom of Christ.

Must one conclude that this means conscious insincerity? By no means. Divine faith cannot be rejected where its first and faintest ray has not yet shone. These men are still in the apologetic stage. They are discussing Catholic truth with the speculative attitude of a Protestant mind. Their apparent familiarity with our principles, which puzzles many Catholics and even misleads a few, is the stock of controversial material which every Anglo-Catholic inherits from the start. All of it is the stuff of *scientia praevia naturalis,* even including their increasing respect for the Holy See. If they disregard the censure of tripartite Catholicity so long ago uttered by the Holy Office; if they ignore the formal decision of Leo XIII (publicly called *irrevocabilis* by himself three months later) that the nullity of their orders is a demonstrated certainty with nothing doubtful about it, they do but estimate the Catholic Church by their knowledge of their own, whose decisions can never be taken seriously. They still think it possible to discuss "what keeps us apart". And so to the field again, to tap the Rock of Peter with their hammers in the hope of finding it a little more weathered and a little less resisting than when the last experiment was made. Let no Catholic waste his time to tell them that they are wasting theirs; he will be silently inscribed on the list of those who "do not understand". The repetition of the process must go on, for it is born of a mental obstinacy such as only spiritual delusion has power to engender in a human soul.

Yet where the kindly light has never been shut out, there is everything to hope and to pray for. Only for the individual, however; for as regards the group, the outcome of the present agitation will be precisely that of all its predecessors. A few, in the face of facts that cannot be ignored, will ask themselves the all-important question, and these may be graciously answered from above. The many, however, will never face that question; they will compile a supplementary volume of explanations, and remain where they are. But to judge by the present course of events among them, the heirs of their persuasions will become fewer and fewer with each successive effort to reopen the fixed and final issue between Christ's own terms of salvation and the preferences of wayward man. The Oxford Movement is not far from its "perfect term"—re-

absorption by the same system of error from which it sprang. As to this earnest minority of its adherents, the *Osservatore Romano* has voiced the sentiment of us all: "La preghiera del mondo cattolico deve ora aiutare le buone volontà fino alla dedizione completa al servizio della verità, nell' amore di Gesù Cristo e della sua S. Chiesa."

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THE DIARY OF A COUNTRY CURATE.

December, 19—

JOHN TREVILLE, the Reverend Rector, asks to see you," said a fellow student to me as we met in a corridor. I went to his room somewhat ill at ease. Was it possible he had some bad news for me?

"John Treville," said he to me as I entered, "your bishop calls you to Sacred Orders. You will begin your preparations immediately. You will be ordained sub-deacon, deacon, priest on three successive days to finish on 21 December, which is the feast of Saint Thomas."

"Verily, Reverend Rector, I know absolutely nothing."

"What! you know absolutely nothing, you—a 'Grand' seminarian for four years! What could you have been doing?"

"I did not believe that all would end so soon. Really I counted on remaining here till spring."

"You are one of those who put off till to-morrow what they can do to-day, in the hope that someone may do it for them. Now, as no one can prepare for you, you feel helpless. Take courage."

I went away very much disturbed. What remained exactly for me yet to learn? First the reciting the Holy Office, the celebration of the Sacrifice of the Mass, the administration of the Sacraments, the study of a few rubrics, in which I never shone, the review of the principal theses of moral theology and the preparatory retreat. And just twenty days for all that!

10 January, 19—

So occupied were those twenty days, I scarcely noted their passing. Now that all is over, retreat, ordination, first Mass,

it seems to me as though I dreamed. It is only on board the train, which I took to that distant diocese of my choice, that there fully dawns upon me the sublimity of what has just entered the past. In my pocket was the message from my bishop, calling me to his residence. Where was he about to send me? Of that I had not the slightest idea. After a two days' journey I reached the episcopal town and immediately went up to the palace.

"Let us see," said the bishop, whom I had never seen before, "it is my intention to send you to Port Hood, Father Treville. There you will aid a priest of seventy-eight years, in a parish where the work is not burdensome. Your health will also profit by this appointment. The pastor is a saint. To him, I send nearly all my curates to make their novitiate, as it were."

So His Excellency began to give me some information as to how I should proceed to Port Hood. My knowledge of the geography of the particular country was quite scanty, so the bishop rose and brought me to a map of the diocese hanging on the wall and said to me:

"After a two-hour journey by rail, you will go down to a small station, Point Tupper, pointing all the while with his finger over the route. There you will take a local train which will bring you to Port Hood after three or four hours. At the station you will easily find a taxi, which will take you to the glebe, about one mile away. As you may see here, Port Hood borders on the ocean."

Indeed I could read its name quite near the shore-line on the map. "Now, my child," said the bishop in a fatherly tone, "I give you my blessing. Do not worry—all will go well."

And I set out. To the letter I followed the route as it was traced for me. From the miserable little car of that railway, quite primitive in style, I viewed the landscape as it drew out of sight with a despairing slowness. There were forests of trees, stunted, ragged, torn by storms, interrupted here and there by barren strips of land with occasional cottages. As we went on, desolation seemed to grow. Surely Port Hood must be a verdant oasis amid such barrenness. Already twilight encircles the treetops and soon I no longer distinguish anything. A little lamp was lit, but so yellow and perturbed was its light, I scarcely could read my office. At last, toward eight

o'clock, we reached Port Hood. There I found the cab mentioned by the bishop. The post boy whipped his horses and we set out. The night was so sombre that I saw nothing, but I could feel we were travelling over a sandy road. The weather was very cold; the wind was blowing at full strength, and from a distance came the heavy ocean growl. Truly, nothing is so painful as arriving by night in some strange land, when imagination endeavors to draw a picture of the situation—a poor picture when compared with reality. At length after a journey which for me was frightfully long, we reached the glebe. The post boy took my trunk and led me to the door. I was alone and with a heavy heart I rapped on the door. An old priest came to open it and, though he held it ajar, I managed to peer through the narrow passage and glance about the interior. In a low-ceilinged room sat another old priest, near him a small table, on which stood a lighted candle, flickering in the breeze from the opened door. This old priest was arranging cards, for apparently the two were engaged in a card game when I entered. He who ushered me in and who appeared the older asked me:

"Who are you?"

"I am the new curate".

"You would do better to go to Cheticamp."

I was stupified, and when about to inquire as to whether he had received word from the bishop announcing my arrival, the other priest interrupted:

"Let him come in. Have him enter."

The door was opened completely and I walked in. What they offered me to eat I greedily accepted, as I was hungry and tired. In the interim the two continued their game without interruption. I began to wonder where I could be? I must be mistaken in my route. One thing is certain: this pastor did not expect me. Or am I dreaming? Does what I see really exist? I am quite tired, overtaxed—perhaps I have fever. This house is not real—it is haunted. Maybe it is a legendary house lost in the mountains of Scotland. Scenes from Walter Scott harassed my imagination.

Nor was this impression altered by the housekeeper, who served me at the table. A little fairy creature, she moved about so quietly no one would believe she had a body. When

she had finished serving me, she disappeared as if by magic—where or how, I do not know. When the meal was over, I was shown my room. It made me shiver to see it. Poorly adjusted windows allowed the wind to enter, to which the curtains gave testimony. And I could hear that swelling roll of the waves as they beat against the breakwater. Surely I must have taken a wrong route, and on some distant isle I must be lost. With these thoughts I retired and, being fatigued and preyed on by so many different emotions, sleep came at once.

The following morning, my very first act was to go to the window and get my bearings. In the distance the ocean; muffled waves washed whitened cliffs; beyond stretched land as bare as on the day of creation, with some hunched trees bent in the way of the wind. What wretched scenery! But on further reflexion I painted it as very picturesque, when the verdant gown of spring clothed this arid landscape.

I was going downstairs, passing before an adjoining room when a voice called:

"Father Treville! Father Treville!"

As the door was open, I went in. One of the old men whom I had seen the night before, the younger of the two and, according to all appearances, the visitor, was in bed. Imagine my surprise to find him in that state clothed in his soutane, shoes and even biretta.

A strange old man in a country just as strange! Three or four explanations entered my perplexed mind. Perhaps it was because of the cold or perhaps it was for mortification, and I recalled the examples of the blessed Benedict Joseph Labré, or then again, perhaps it is but a local custom. Without attempting an explanation or even an apology, he pushed aside the clothes and there he was, ready for another day's work. He began to talk in a very friendly tone.

"You know", he said to me, "the pastor here, Father Chisholm is a very old man. He has grown old doing good—his manner is a little rude but his heart is of gold. You will like him."

These encouraging words sank in my troubled soul.

"And you, Father, do you stay here?" I asked.

"I—but first I am Father McGregor, I introduce myself, as I remember the pastor overlooked that last night—I live at Judi-

que, about thirty miles from here. There I live retired. I come to aid Father Chisholm as to-day is the feast of the Epiphany and we did not expect you."

"But, tell me, where is Cheticamp, where the pastor meant to send me last night?"

"It is a parish about sixty miles by coach from here. As it is a French parish, and as you are French, he believed you would be more useful there."

"And, are there no French here?"

"No, not one."

"What shall I have to do here?"

"Well, first you will sing High Mass every Sunday, make the anouncements and preach. The pastor has been troubled with a chronic throat, which has prevented him preaching for several years."

Suddenly I felt overpowered at the thought of preaching every Sunday. Father McGregor continued:

"You will teach catechism, preside at the parish societies, and on week days say Mass at the convent. The pastor says his in the church, and he hears all the confessions. He sees to the office work, as a rule administers all baptisms and visits the sick, who do not speak English for there are a number here who speak only Gaelic, which you known is the mother-tongue of the Scotch. To-day you will sing High Mass and the pastor has arranged that I preach."

I could have fallen on his neck in gratitude—so much did I feel relieved!

He dismissed me and I went on downstairs and found the pastor praying in his study. His white hair frizzed about his biretta. Never did I see an old man so glorious. His finely drawn features reminded me of those of the Curé d'Ars. He prayed, pronouncing each word with a touching fervor. I was afraid that I had disturbed him, and I was about to withdraw, when he beckoned to me to wait till he had finished his Ave. He told me that I was to sing High Mass; as for the sermon of the day, Father MacGregor was in charge. That was all. Few words, but to the point. I liked this conciseness. At the hour appointed I went to the church. Honestly, it was as cold as the glebe. It was a strong building of sober construction. I found beautiful vestments in perfect condition. I vested and sang my first Mass at Port Hood.

20 January, 19—

It is two weeks since I came to Port Hood, but I shall not say that the time has passed quickly. I found the hours mortally long. All alone in this great house with a priest seventy-eight years old and a housekeeper of sixty-three. The days drag on as though they would never end. If only I had work enough to do. Excepting on Sunday, I have nothing to do but prepare my sermon. It was necessary then that I create a subject to study, an interest of some nature, or develop some hobby such as collecting stamps, old guns or matchboxes. I had barely any books at my disposal and greatly coveted for some time a few of the pastor's. However, he found out my desire, I do not know how, but when I admitted the truth of it, he permitted me to borrow from his library. And now every day I take several volumes to my room, and at this rate his entire library will be transported. I find them a very judicious choice of books. All realms of theology have representatives in his library—moral theology, dogma, Holy Scripture, history, liturgy, in brief, all the best books of the masters of the theological science. And these books are not for ornament but for study by the pastor. Each page bears notes, annotations and signs which testify it. He does not read much now except some ecclesiastical reviews, but it suffices to converse with him to discover that he is versed in all that pertains to theology. Meanwhile, his books find, one after the other, their way to my room.

Last Sunday I preached my first sermon. I had prepared one to last exactly five minutes. I memorized it, and when the time came I did creditably well. I stammered a little, lost the thread two or three times but caught it again and reached the end without a break. I may say that the best passage was the passage to my seat.

I visited the sick for the first time. I was sent for in a great hurry about five o'clock in the evening for an old man whom I found seated at the stove smoking his pipe. I asked him what was the trouble. He showed me his bandaged foot.

"I was afraid of blood-poisoning," he said, "I have an ingrown nail."

And I, who was so hard pressed for time!

Saturday, I had my first experience in the confessional. In the evening the pastor was at the church and as the number of penitents was large, he asked my assistance. I began to tremble. I had never before heard confessions and I realized for the first time the gravity of the responsibilities I had assumed. What is there more touching than old men, persons from all ranks in society coming to kneel at the feet of a young priest, who is inexperienced, and to him confide their most secret thoughts—thoughts, which they conceal even from father or mother.

I feel that I have not succeeded in gaining the sympathy of the worthy crowd that surrounds me. This morning I went to make a few purchases in a store, where I talked with a parishioner, who gave himself away by an innocent remark. They expected a curate of Scotch nationality, who would be able to preach in Gaelic at least once a month, as my predecessors in office did. I intended to begin to study that language, but the pastor said it was so netted with difficulties that I should only lose my time. All I can do is to devote myself to these good people and make them forget that I am not Scotch. I read a great deal, but I cannot read always. Then I decided to accustom myself to smoking. It will not be an easy matter at first, but with perseverance, I hope, to succeed. What a distraction for the long winter evenings! Long, indeed they are! The housekeeper disappears mysteriously every evening at half past seven. Even the pastor himself retires at eight, leaving me alone in this creaking mansion. However, when I shall become acquainted with my pipe, I shall feel less alone.

If the pastor retires early, he rises very early—at five o'clock in winter and at four in summer—and passes the time in prayer till breakfast. He prays continually, for he is a man of prayer. It is by prayer he leads his parish—not by preaching, as he does not preach; nor by scolding or reprimanding, for he never accustomed himself to that. Yet his parish is a model of its kind, where order rules supreme.

On several occasions I have already observed that he is the idol of his parishioners, who are very curious to learn what I think of him. Often they ask me: "How do you find him?" I only tell them the truth, that he is an old man to be admired, a saintly man. My admiration for their pastor wins for me

their friendship and they become sympathetic, meet me with more pleasure, smile to me and are even more sociable in every way. The other day one of them told me the circumstances which accomplished the building of the glebe.

"The pastor lived formerly in this little cottage," he said as he pointed to a little thatched hut to the left of the church. We hated to see our pastor so poorly housed and although we asked him many times to build a glebe, he replied that he left that to his successor and was quite pleased with his present abode. However, the parishioners decided to present him with a trip to Europe and the Holy Land, for, you know, he never went farther than the episcopal town. He accepted perhaps through his desire to see the places sanctified by the presence of our Saviour. He set out with some other priests, who were also to make the trip. As soon as he was gone, the parishioners agreed and planned the erection of a new glebe in his absence, plied their work very rapidly and presented it as a gift on his return. He was obliged to live in it."

I considered this a double lesson, first for pastors, who are always wishing to build and secondly for parishioners who always regret the least coin given for the glebe expenses. Indeed, Father Chisholm exercises perfect evangelical simplicity. In his parish is only one class of funeral services, one class of marriages. Rich and poor alike enter the church by the same door, are clothed with the very same mortuary cloak, or are married with the same ceremonials.

Curious to know his reason for this, I said to him the other day:

"You lose considerable revenue."

He raised his spectacles and appeared dissatisfied with my remark. Then he said dryly:

"Money is not everything. The richest churches are not the most visited. During my European tour I saw very magnificent churches, but they were practically empty."

He pushes evangelical poverty even farther in refusing a tithe for church pews. Each one occupies the pew he likes best and no more is said about it.

"In the catacombs," he would reply to me, "no pews were sold."

"Without doubt," I returned "but our modern churches make this a necessity."

"No, not at all, the generous and voluntary Sunday collection answers well all our needs."

Indeed, here is a double, yes, a triple lesson for richer and more peopled parishes. On the other hand I also observe that the religious vestments, the sacred vessels, all the church objects are of good quality and lack nothing.

8 February, 19—

The time is passing and the loneliness is less acute than at first. It is true, I still have times of homesickness, and despair when all my resolutions seem to go adrift, even that of learning to smoke. So far am I from my own! So far from the things of my youth! But the thought that this diocese was my own free choice occurs to me and I become reconciled.

I prolonged my sermons gradually but I make it a point never to exceed a quarter of an hour. They are not brilliant masterpieces, but I feel more at ease. Nothing discomforts me more than to see some of the faithful sleep while I am preaching. I foolishly long to wish them the grace of eternal life and descend from the pulpit. I told this to the pastor and he said to me:

"Do not think of it like that. You could be the best preacher in the world and yet someone would sleep. You must remember some of these rise very early to come to church, many having come from ten to twelve miles in the cold air, and when they find everything quiet a reaction sets in and they yield to sleep."

I admitted the sincerity of these remarks, yet those heads tossing from left to right, those open mouths in the act of yawning distract me very much and paralyze me.

And coming here, I was to fill a difficult vacancy, for I was preceded by men of action and initiative. Without wishing to hurt me or to make any comparisons an occasional parishioner says to me:

"Father X preached such fine sermons."

Yesterday evening a little aged man came to my room and after I asked him to be seated, he began to advise me. Nothing can one give more easily than advice. He said to me.

"You are not violent enough when you preach. In every corner of the parish disorder seems to reign."

"What disorders do you refer to?"

"Oh! there are many. First, children do not obey their parents. You should pass through the streets about eight o'clock at night and drive home these children, who run at random."

"The bishop has named me curate, not policeman. If parents no longer know how to command their children, let them call in the police. For my part, I am not adapted to that kind of work. In a word, what are the disorders other than mismanaged children?"

"They play cards on Sunday," the old man continued.

"After one assists at services, playing cards is but a pastime and one which I believe is quite permissible."

"Protestants do not do so," came the quick retort.

"Must we model our religious life on that of Protestants?"

"That is not all," said the old man. "A certain parishioner has sent for a cask of rum for the Christmas festival."

"Listen, my dear sir, that's not a bad testimony to your parish that it imports a single cask of rum. And further," I said, as I rose to put an end to this conversation more emphatically, "I take my orders from the pastor. Instead of ordering me to be aggressive, he asked me to begin a series of instructions on the sacraments. He and I will judge what is best to instruct and then do it without troubling or alarming their souls."

The old gentleman withdrew.

Well, I made an enemy. This old man will never forgive me, but he aggravated me to such an extent that I could not help myself.

I was not slow in learning that the pastor had his own political opinions. He was an ardent conservative. I remained neutral, for after one has passed four years in a seminary where no newspaper is read, one is scarcely informed upon the government of the country.

One day at table he openly asked me what I was. I told him I belonged to no party, although I came from a liberal family. Whereupon he began my political education.

After the meal he picked up his newspapers, which are the most conservative periodicals in the country, and brought me an armful of them and threw them at my feet.

"Read," he said, "enlighten yourself."

After he went out I said to myself: "To enlighten and to enliven are synonyms. I shall make a bon-fire of these newspapers." And I smiled as they provided me with a gentle warmth.

10 February, 19—

The evening before the feast of St. Blaze the pastor said to me:

"To-morrow you will bless the throats."

"What is that?"

"You don't know what blessing the throats is?"

"I confess I do not."

"Have you this ceremony in your country?"

"Not to my knowledge."

He looked at me with pity. Saint Blaze, he said, is the patron invoked by those suffering from throat troubles. On his feast day the faithful come to have their throats blessed, to be preserved from all diseases throughout the year.

Indeed I found a special formula in the ritual. The following morning at both Masses the crowd was as large as on Sunday and all came up for the blessing. As a matter of fact there was a continual procession all day to the glebe. It is a pious custom, but one which gives much trouble to the priests.

In the parish there are no appointed hours for confession. The pastor hears them at any hour of the day. He sits continually at his window and if he sees anyone going to the church, he follows him, hears his confession and returns, thus making many trips daily. A worthy countryman comes to market and while there takes advantage of this and goes to confession.

"That's what I am here for," the pastor said one day when I remarked on the inconvenience of such a custom.

What confuses and astounds me are the distances. It is not possible to make a sick-call without having to go five, ten, twenty miles and even more. The people themselves find the distances quite natural. But they terrify me, who am accus-

tomed to parishes in Quebec, parishes of more people, but where they are grouped about the church so that the most distant farmer reaches the church in less than an hour.

I had a peculiar experience yesterday. I was called in the early afternoon by 'phone to go to one who was dangerously ill. He lived twelve miles away. I took a sleigh and set out with the boy, who was to guide me. I was certain that he knew the way quite well and he thought that I knew it. But we quickly discovered that neither of us knew where we were going. Fortunately we met some persons who gave us directions exact enough to enable us to reach our destination without much delay. The snow began to fall gently, then heavily and as though it were determined to continue. It was already late when we made ready to return. What traces of a road were ahead of us were being quickly covered by snow. Soon we were face to face with several roads which crossed and recrossed one another, short cuts, wood roads, on which woodmen carry their wood, and roads we could not classify. The young guide began to grow uneasy.

"We are lost," he said.

Really we seemed to turn always in the same circle, returning everytime to where we began. Everything was white, desperately white, so that one would imagine that a white wall was floating before one's eyes.

"We are going to sleep outside," he said.

"Come, courage, my friend. Though it snows, the air is not cold. If we must sleep outside, we shall sleep in comfort."

I began to reflect that I had often read that horses when left to themselves find their way by instinct. So I said to the boy:

"Let the horse go. Perhaps he will fix this. He is as anxious to return as we are."

After more than an hour on the way we saw little flickering lights in a rarer fog.

"That's Port Hood," cried the boy with joy. "I remember it well."

It was then nine o'clock. I said to the post boy as I came out of the sleigh:

"Give a double ration of oats to your horse for he is a noble beast."

The pastor had begun to be uneasy.

"What happened?" he asked me as I entered.

"We were lost."

"Lost, who can believe that?"

It was impossible to him who knew all these places for forty years.

"Come and warm yourself," he said as he led me to the kitchen.

"My sister, prepare a cup of gruel for Father Treville. He was lost and we have found him."

Gruel is a Scottish drink, a universal remedy, a sort of panacea. It consists of oatmeal to which is added butter, wine, cloves and nutmeg. While I was taking it I asked the pastor:

"How far is it to the end of your parish?"

"Forty miles," he said, "That is but little in comparison with my former territory of two hundred miles. That was when I was in charge of all this part of the island. Do you wish me to tell you a story about the distance?

"Here goes: Forty years ago I had my station at Margaree, a colony of fishermen, about a hundred miles from Point Tupper, which was the nearest town. Now in October the people in Margaree saw that they had no more rum for Christmas. They decided to send on foot the most daring and the most incessant walker to Point Tupper for a jug. This was the only way, for there was no railroad, nor even a winter road. The appointed hero set out with a jug on his shoulder. With a firm and regular step he arrived, filled the jug and began the return trip. Full of hope he retraced the way step by step, mile by mile, and on Christmas eve he came in sight of the Margaree church. The autumn rains had swelled the waters so that the bridge had been carried away by the storm in his absence. To make it passable the people had felled several trees across the stream. Our hero comes to the spot, steps on a tree covered with silver thaw, loses footing, down falls the jug, meets a stone, is reduced to smithereens! Can you fathom the rage, the humiliation experienced by the adventurer, and alas and alack! the disappointment of those who awaited his return."

"That is a cruel ending," I said to him. "Our French writer Maupassant never wrote a more pathetic story."

The following day as I went out for a walk, I saw at the doorstep of a small house a little old woman who was calling a wee gray kitten.

"That is a fine little pussy you have there."

"Do you wish to have it?" she asked me.

"Indeed I do, but I do not know if all would be well with both pastor and housekeeper, but I shall inquire."

At dinner I opened the topic, the housekeeper raised her eyes to heaven.

"I never kept cats. Only pagans allow those animals in their homes."

"Let us be a little pagan. That will cheer and distract us."

"I have no objection to your bringing in this cat, if you deem it necessary for your distraction," added the pastor ironically.

"It will animate your Thebaid", I continued in the same tone.

"Your youth is sufficient to animate us," ended the housekeeper insidiously.

"I have grown quite old of late," I returned in a manner half rude.

"I shall take care of your adopted," she said with resignation. "He must be well behaved, and neither steal nor be cross."

"We do not ask so much of men. That is too much to exact of a little animal."

When the cat came, the pastor even rose to go to see it.

"It is very tiny," he said to me.

"I have decided to call it Caprice."

"Caprice! what does that mean?" asked the housekeeper.

"To be capricious is to be whimsical—that is to jump from left to right as a goat in liberty.

"Now, Caprice," said I to it in French, for now I should have someone to talk French to in the future; "do your best to your masters. Earn their sympathy."

In no time it was a "persona grata" at the glebe. The housekeeper loved it and addressed it in long Gaelic sentences, which it seemed to understand better than I. Even the pastor patted it when they met. It often visits my room, climbs up on the table, scatters the papers, catches my pen as I write.

"Do you know," said I to it the other day, "that Rostand has written some charming verses on those of your race. Baudelaire made you famous in verses destined to live a long time. Theophile Gautier loves you very much, for he mentions you often in his books. Anatole France has sung of you in *The Crime of Sylvester Bonnard.* Finally the great Cardinal Richelieu was pleased with your undulating and nimble grace."

It was said that I was to become acquainted with all trials at Port Hood. One day at dinner the pastor spoke:

"You know, here in winter we have card parties in the parish hall every Monday evening to unite our people and to prevent them from seeking distractions at the homes of our separated brethren. Over these games the curate presides."

"I beg you, nay—I implore you, excuse me from these tasks. I cannot play cards and I shall never learn. They have never interested me. They are for people who have nothing to say. Do you know they were begun for the distraction of an insane king?"

"Come" replied the pastor, "make it a sacrifice. The parishioners would find it very strange, if you did not assist at their games. You knew how to win their good will. Do not lose them by impudence."

I submitted. The first evening I played, but so poorly that my partner, for whom I spoiled many a good hand, said to me:

"Did you ever play cards before?"

"No, I did not."

"It is plainly seen you didn't," she added in the tone of an outraged queen.

20 March, 19—

We are now in the middle of Lent. I am edified by the manner in which it is observed in this country. The number assisting at Mass is very large. Everyone fasts rigorously. Do not tell them they are dispensed through circumstances of health or work, lest you scandalize them. I was strongly scolded by an elderly person whom I advised not to fast. "You! a priest advising me not to fast."

When the pastor was away yesterday I was called for baptism. The father of the child wished it to be called Nabuchodonosor.

"Listen," said I to him, "I have no objections to baptizing your child, but do not commit the injustice of attaching to it a name he will drag all his life like a disease or disgrace."

"That name is in the Bible," answered the good man.

"Sure. But in the Bible there are names of wicked men, put there to bring out more fully the virtues of the just. Do you know that Nabuchodonosor was condemned by God to browse the fields as animals do?"

The old man remained silent. "What do you wish to call him?" he asked at length.

"We are now in the month of March, a month consecrated to Saint Joseph. Call him Joseph." This was the second time a like adventure befell me. The first time they wished the child called Symphony.

"You mean Symphonia?" I asked.

"No, no, Symphony."

"Symphony means a musical composition played by an orchestra."

"That's right," said the father. "My wife went to the States and while there heard the Symphony of Boston. She wishes the child to be so called."

"At least add another name. Wait, call it Blanche Symphony or Claire Symphony."

I looked at the child more closely. She was a little brunette whose black hair came down over her eyes. "No, not Blanche! that would be too ironical. Then, we shall call her Claire Symphony."

During the baptism the little unfortunate one yelled loud enough to quiver the window panes. The name was quite appropriate. To be a little symphony, she already had her credentials.

"Good-day," said the old man as he went out.

"Good-day, sir. I wish you much enjoyment with your little symphony."

Last Sunday I had to replace a neighboring pastor, who was away. Late Sunday afternoon, I got a 'phone message to go to see two sick people in an inland parish. After Rosary and Benediction, about seven o'clock, I took two consecrated Hosts in my pyx, believing that the two patients were in danger of death, for otherwise they would not send for me to go twenty

miles at so late an hour. I set out. The roads were practically impassable. I reached the house of the first at eleven o'clock. She was dying. I heard her confession, administered the Viaticum and then Extreme Unction, and set out for the other. He was a young man sick with tuberculosis, but not in immediate danger.

"I shall receive to-morrow morning," he said to me.

I did not insist. "That is well," I said to him. "I must take the train very early in the morning to Glendale. As you are on my road I shall call here. I went to the Brook Village church. That is the name of the parish. I woke up the housekeeper and asked: "Is the church open?"

"No," she made reply.

"Where are the keys?"

"The beadle has them."

"Where does he live?"

"Here during the day, but he sleeps home, five miles from here."

I was in an embarrassing dilemma. I had the Blessed Sacrament on my person. It was midnight, the church locked, the beadle five miles away, and the man who brought me left while I spoke to the housekeeper. What was I to do?

I asked her to show me my room. I put the Blessed Sacrament on a bedroom table and then lit a candle before It. I was quite uneasy, at the thought of the situation.

The following day my young sick man received and I returned to Port Hood. I told my experience to the pastor.

"What would you have done in my place?"

"I think I would have stayed up and prayed."

"Listen, I was very tired. I had said two Masses, heard confessions, preached twice, had catechism, baptisms, presided at the society meetings, gave Benediction and then made this long journey after dark. I was literally exhausted. I said to God: 'I offer You my fatigue and each beat of my heart.'"

It was little, but it was all I had. After a moment the pastor said to me, without doubt lest I be troubled at my conscience:

"I believe under the circumstances I would have done as you did."

I perceived that the pastor is a little prejudiced against French philosophy, which he accuses of being guilty of many errors, especially that of Modernism.

"Descartes is the jailer of subjectivism," he said to me. "Virtues are no more than the individual creations which your Taine calls secretions. Who can calculate the detriment done by these evil theories to sane Catholic theology?"

"Notice that besides those philosophers we have a great legion of thinkers, who place their genius at the service of truth," I replied and I named about twenty, one after another. But he was not convinced. My pastor often has a determined air which irritates me. I continued:

"French literature is often immoral. I do not deny it. But what literature has not dangerous authors? If your great Shakespeare had written some of his passages in French, they would be on the Index. Realize that no country has a religious literature so rich and so varied. You must admit it. You have in your library a number of the best books and best instructions, which were translations from French."

At this moment the pastor's sister entered, her arms stretched skyward.

"Do you know what Caprice has done?"

"No."

"She entered the cupboard, stole a piece of meat, ate it and to-day is Friday!"

We chuckled to hear it. It was so spontaneous. This pious lady was accustomed to think in terms of Catholic life. She did not realize how nonsensical was the report she had just made.

Caprice, perhaps conscious of the theft, was playing with the curtains.

"See," said I to the housekeeper, to apologize for her, "she tries to hide her guilt in play."

"Do you think so?"

"I am certain of it. She does as criminals do; she seeks to have it overlooked.

"Caprice," said I to her in French, "your actions are considerably below par to-day. Try to reinstate yourself in the favor of the housekeeper or else you will be banished to the cruel world some fine night."

After dinner, the pastor insisted that I go to his study to talk for a few minutes. It was a social discourse we had and all in ceremony. I would open the door of the dining-room and

then the door of the study and invite him to pass. He would salute by raising his biretta. In short it was a gracious pretense of worldly life. One day the conversation fell on the meaning of "culture". I asked him:

"Just what is culture? It certainly is not synonymous with erudition. One may know many things and yet not be cultured and on the other hand one need not read nor write."

"Culture," said the pastor, "is the reflexion of goodness."

"Then you do not admit that a rascal can be cultured."

"Hardly."

"Does it seem to you to be the art of living in harmony, in doing everything at the proper time, place and way. It is to react to all that is fine, and noble."

"I cannot," replied the pastor, "distinguish culture from a good conscience."

I did not dare to contradict further. Perhaps he was right. I do not remember by what association of ideas we happened to speak on the question of grace. The pastor, undoubtedly anxious to sound my theological knowledge, asked me:

"What do you think of the theory of Molina?"

"I can say frankly that I never enjoyed Molina. Since I came to the age of reason, I have been demi-semi-Pelagist."

"You are incapable of correction," he answered, smiling. There was no more a question of Molina.

Holy week has passed. The pastor was determined that I would do all the services alone. I felt I would have to invent ceremonies, so I said to him:

"I do not guarantee the perfect orthodoxy of all my movements."

"That is very well," he assured me. "You assume such a cocksure appearance that no one will think but that it is according to the letter of the rubrics."

Springtime is being announced with splendor. Thousands of little shrubs, glad to be alive, are coming out of the earth. The birds return to seek a new site for their nests. The sun too sings an alleluia and bathes us with its benevolent warmth. I profit by these fine days to give "Easter Duty" to the old people of the parish.

Yesterday I went to see a fine old lady, whom I found near the stove, smoking a large pipe.

"It is to you, no doubt, I am coming."

"Yes," she said, "but I have eaten a little."

"You have eaten a little . . . And what have you eaten?"

"I have eaten a plate of porridge, two eggs, some ham, a plate of beans with lard. You know, I no longer have a good appetite. I am getting old."

"Listen, I shall return to-morrow. Do not eat." And I told her daughter-in-law not to let her eat.

"She always complains she is weak," said she to me.

These last evenings I had a visit from an old man sick of life and of the world. He came to complain how the young people make merry and in so doing prevent him and his wife from sleeping. "If you wish, you can intervene and prevent these gaffers from persecuting us."

I promised him I should take a walk in that direction, that same evening.

About nine o'clock, despite my hatred of acting the part of a policeman, I went. Sure enough, on the way I saw a group of young people singing and dancing before the very door of these old people. I approached gently so as not to scare them and said:

"It is not very nice to disturb the sleep of those old people."

"He is a sarcastic fellow," they answered in unison. "He insults us and calls us riff-raff, rascals, imps of Satan, wood of the gallows."

"You are none of that, but if you continue to serenade him, the parishioners will end by believing you deserve these names. Come to the parish hall for a game of cards."

As we were going away, the old man opened his window and cried aloud in an enraged voice: "Rascals! scoundrels!"

"I would like to kill the yelping polecat," said one of the young people.

"Think of no such thing. He wants to have the last word. Let him play with his mean vengeance."

The following day I saw him coming to thank me. "Listen," said I to him, "you are too touchy for these young people and they resent the insults you give them."

"They are riff-raffs, gaffers, worthless persons who spend their parents' money. You should denounce them from the pulpit."

"Have no fear, I shall not do it. There are young people, whom you do not understand."

"You approve of them? I shall carry my complaints to the pastor."

And the old man went out grumbling. And I thought how many people there are, who always see the evil side of human nature and create for themselves no end of worries. The incident has never been mentioned since.

In our hermitage the least event takes on an enormous importance. For some time the pastor wished to buy a cow. One day he gave me the money to order one from a farm. I prepared for the business and could note the anxiety of the housekeeper. One single thought bothered her. She stopped me at the door:

"Father Treville, what is the color of the cow you intend to buy?"

"All depends. If you wish milk, I shall buy a white one; if it is for coffee, I shall buy black, for white cows give milk and black ones give coffee."

"You always mock me."

I set out with a parishioner. After some time we returned. A cow tied to our wagon, followed behind.

The pastor's sister saw us coming and rushed outside.

"Oh! what a fine cow. Brother, come see the cow Father Treville has bought."

The pastor came out. We were all around the beast. "She has a fine hide," said the housekeeper.

"Yes, I read in an agricultural magazine that the striped cows are good milkers."

"She is not very young and she is thin," said the pastor. "without doubt she has passed her first and second childhood, but she may live a long time yet. If she is thin it is because the herd was large. Now that she is alone we can fatten her."

"Father," said the pastor's sister suddenly. "What will you do with her when the winter comes?"

"We shall eat her," he stoically made reply.

I could foresee the winter feasts characterized by great struggles with knife and fork. But the poor animal, wearying of its companions, began to moo.

"She is tired of the surroundings," said the housekeeper. "I know a royal remedy for worry or fatigue. Make her a good porridge."

Into the kitchen the housekeeper hastened. It was agreed that a neighbor should come to milk her, and his little boy would lead her to and from the pasture morning and evening.

Our housekeeper is a singular person. She works incessantly. Of two ways to work, she always chooses the longer, the most difficult and the one exacting most effort. In passing through the kitchen, I have seen her beat eggs with a fork. I was about to say to her: "Here, use an apparatus for that. You will finish in the wink of an eye." Then I thought it was not my duty to busy myself with affairs in the kitchen.

I am here but a few months and yet I have come in contact with much suffering. I just now saw a person with St. Vitus' dance. I shall never forget that contracted countenance, those bagged eyes beyond their orbits, that extended tongue and those poor twisted arms. It is at the bedside of the sick that I experience my inability to relieve them in suffering. There I wish for the gift of miracles. They say there are some priests who have this gift, which they have merited by a life of sanctity. I have performed but one miracle and in these circumstances.

One day as I was saying my Office in the garden walk, a girl who was blind in one eye came to me, asking me to bless and cure her. She went on her knees before me. As I was blessing her the wind raised a cloud of dust and when she rose she was blind in both eyes. . . .

I meet some parishioners who are so advanced on the way to perfection that I blush at my unworthiness.

The other day the pastor called me to tell me to put on my sick list little Henry, whom he regularly visited but had been neglecting of late.

I went to see him. His mother said to me as I entered: "The child is suffering more, but he is always smiling and resigned."

He was a little boy of about twelve years, confined to his bed for four years, his little dislocated limbs held together by plaster cast.

Four years without motion, always in the same position, the bones pierce his skin. What a martyr! The little one smiled on seeing me. His figure was emaciated, his color was that of a long-suffering patient, but all the flame of youth seemed to have taken to his eyes, which shone with extraordinary brilliancy.

"You will come to see me often," he said to me.

"Yes, surely."

"And you will tell me stories?"

"Do you like stories."

"Very much."

"I shall tell you some fine ones." At the moment we heard the murmur of an automobile which was passing by.

"Do you know, I never saw an automobile."

"Never? We are going to move your little bed to the window, from which you may see the road."

"No, no, I wish to make this a sacrifice for my good parents." This child teaches me a lesson of mortification.

"Henry," said I to him, "your home resembles that of Nazareth. I hear your father plane and saw his boards in the attic. Your mother busies herself about the house and you perfect the picture of Jesus in your soul by suffering."

"He is too beautiful. I should never resemble him."

As I was going out, I wondered: What could I tell this child to interest him? It would not be appropriate to tell stories of Cinderella, of the Wonderful Lamp, of the Forty Robbers, of Blue Beard, to a child rendered so precocious by pain. When I reached the glebe, I began to recite my Office. I was at the lesson for the day. An idea entered my mind. Could I not put the lives of the Saints in the form of stories. I went to the pastor's library for a volume of the lives of the Saints of the month, and began to read biographies, which I moulded to please his innocent imagination.

Every day he awaited my arrival. I observed the joy in his eyes as I was telling my story.

One day as I was speaking about St. Pancras, he said to me:

"It is certainly great to be a saint."

"Yes, but it is better to be one without knowing it." He was too modest to understand the point in my remark. I felt that the end was approaching. He was weaker and more ex-

hausted. One afternoon I was summoned. The last agony had begun. Slowly his beautiful soul broke the bonds which held it to the mortal envelope. Taking my hand, he said in a low voice:

"Stay near me when I die."

"I promise you, that, my child."

His head fell, his features relaxed and an angelic beauty surmounted all. I said to his parents, who were weeping:

"Great is the joy in heaven at this moment. An eternity of happiness opens to receive him."

I had to meet all disappointments in Port Hood. I do not know why, last Sunday, I preached on calumny and slander, likely because the Gospel lent itself to it. At any rate I had only returned to the glebe after Mass when a lady who lived far from the church came in. She was in an extraordinary frenzy. She accused me of pointing to or exposing her. She had some quarrels with her neighbor and thought my remarks so pointed as to single her out of the whole parish. I told her I was not aware she was in enmity with her neighbor, that my remarks were general ones, that she was not in my mind when I made the remarks—but she would not be convinced.

"You must fix it at Benediction this evening," she said in going out.

"Madam, to take back what I have said is to admit that there is a foundation. This would single you so that your name would be on the lips of everyone."

"I never thought of that. What then will I do?"

"Nothing at all. The less it is mentioned, the sooner it will be forgotten." And she went out very excited. I had a narrow escape, yet so well did the cap fit her, that she came to accuse herself.

15 July, 19—

We are preparing for the bishop's visit. I have two hundred children to catechize, confess and prepare. It is no easy task to fix the attention of these little bird heads who turn from left to right. They seem a swarming hive. When I tell them a story, they are quiet, but I have no sooner finished than they resume their restlessness. It is a crime to hold them a long time from their youthful frivolity. I allow them to relax and

when they are gone the church is like an empty bird cage, deprived of the song of noisy feet up and down the aisle. The pastor questions those who speak only Gaelic, and there are a few of them here. When I return to the glebe I am harassed by questions from the housekeeper, as to how she is to receive the bishop.

"What shall we give him to eat?"

"Whatever you have."

"Oh, that is nothing."

"Nothing! Every day I see a fisherman come up with fine salmon and baskets of lobsters. Do you call that 'nothing,' that which is fit for the table of a king!"

"That is too common and too ordinary." Because she sees this every day, she thinks it is too commonplace for the bishop.

"Where will His Excellency sit at the table?"

"In the centre, I suppose."

"You must tell me how to set the table."

"Never mind, all will go well. The bishop is a man of much tact, of great charity and very easy to please." She was encouraged for a while but soon returned.

"Must I put flowers on the table?"

"Yes, lots of them."

"And about the soup, will I serve it on plates or in the soup-tureen?"

I began to grow impatient. I took a guess and said: "In the plates." I am literally maddened by these questions. Even the parishioners come to ask me all sorts of advice as to decorations and organizing the parade. They wish to meet His Excellency with bagpipes and escort him with music.

There comes the housekeeper again.

"Is His Excellency Scotch?"

"Yes."

"Then he would like Scotch cakes. I am going to make some. Everyone likes Scotch cakes, they are delicious."

The bishop's visit is over. All went very well, I was glad that His Excellency before going had presence of mind to go and thank the housekeeper. It was one of the great joys in her life. How little is needed to make simple, innocent souls happy!

20 August, 19—

My stay at Port Hood was to be tried by the greatest test of my life—the death of my mother. I received a message announcing her condition to be very alarming. The pastor said:

"You will go by the first train."

When I reached home after two days of a mortally long journey, I could see it was the last of "Mother." I prayed, implored, made promises and vows, but the Good God remained deaf to my supplications. That fatal minute which I always dreaded had approached. I had lived to see her whom I loved most in the world die. It was in the evening, we were all united in the room, all the children gathered in by the same grief from the most distant parts of Canada. Even our family doctor himself wept for her, whom he was unable to save. Our dear mother's countenance became at once calm and serene. We were orphans. Nevermore shall I hear that sweet voice, nevermore shall I see her dear smile. She is gone from us, and how little time I had to love her!

After the funeral services, nothing bound me to these places. The only binding link was broken. So I set out to return to Port Hood.

16 September, 19—

The days which followed I spent in a reminiscent mood. The pastor who knew my grief said to me:

"Those who go are happier than those who stay—they go to their reward and we stay to grieve and struggle. These autumn days, so quiet and so lonely, agree with the spirit of my soul. The afternoons are so warm and so tepid that nothing moves in the air. In this country the autumn is the best season of the year."

One evening as we sat outside, the pastor and I, I said to him:

"I believe the mail has come. I am going to the office for ours."

"Go," he said. There were two letters, one for the pastor, the other for me. Two like letters, evidently from the same person. I opened mine. It was from the bishop. He said to me:

"I appoint you to X. Kindly leave to-morrow."

In the pastor's, he said:

"I name Father Treville for X. Father V will replace him soon."

The pastor seemed visibly moved and said:

"I was becoming used to you."

I went upstairs to pack my trunks.

The following day I bade farewell to the housekeeper.

"You are going," she said, wiping her eyes with the edge of her apron. "I know it, for my brother told me. Come and see us often. We are more affected than we appear to be. We shall miss you."

"I promise you to call every time I can."

The wagon waited at the door. The pastor followed me out.

"God bless you," he said to me.

Never did he appear so tall and beautiful as in this morning light. His hair frizzed about his biretta, forming a halo.

For a long time he stayed in the same position. Soon I saw only a luminous vision, which was dying out slowly, slowly, and then gone. And I too felt my eyes swell.

JOSEPH RAICHE

Antigonish, Nova Scotia.

THE CONFRATERNITY OF THE BLESSED SACRAMENT

AT the Annual Conference of the Bishops (N.C.W.C., 1932), the Confraternity of the Blessed Sacrament was considered, and the request was made that information regarding said Confraternity be sent to the Ordinaries of all dioceses. In compliance with this request, the following notes are now sent to THE ECCLESIASTICAL REVIEW in the hope that they may prove helpful to Bishops, and also to parish and assistant priests.

ESTABLISHMENT OF CONFRATERNITY

1. The Code (Canons 686, § 2 — 711 § 2) gives every Ordinary the faculty to erect the Confraternity of the Blessed Sacrament in every parish, and directs that said Confraternity be established. The Society, when canonically erected, is *ipso jure* affiliated to the Archcon-

fraternity established in Rome by the authority of His Eminence the Cardinal Vicar.

2. The Pontifical Commission for the authentic interpretation of the Code on 6 March, 1927, declared that:

   I. The Ordinary, by reason of Canon 711 § 2, is not strictly obliged to establish in every parish the Confraternity of the Blessed Sacrament, as owing to particular circumstances he may erect Eucharistic societies or sodalities.

   II. Only Confraternities of the Blessed Sacrament, strictly understood, as mentioned in Canon 711, § 2, are affiliated to the Archconfraternity of the Blessed Sacrament of Rome. Other Eucharistic societies or sodalities are not affiliated to the Archconfraternity of the Blessed Sacrament of Rome.[1]

3. The Confraternity of the Blessed Sacrament is canonically established by the simple decree of the Ordinary for each parish church of the diocese, whether under the care of diocesan or Regular clergy. There should be a decree of the Ordinary for each parish.

4. Each Ordinary may formulate the decree for the establishment of the Confraternity of the Blessed Sacrament. The following formula will satisfy substantially the canonical requirements:

DECREE OF FORMAL ERECTION

"We by these Letters, in virtue of the authority conferred upon Us by the Sacred Canons, hereby erect the Confraternity of the Blessed Sacrament in the Church of ———, city (or place) of ———; and We further declare said Confraternity to be canonically erected, with all the rights and privileges of Confraternities affiliated to the Archconfraternity of Rome established by authority of the Holy See.

"We also decree that the pastor, or acting pastor, of aforesaid church shall be the Director of the Confraternity, and that he can always be represented by his delegate.

[1] *Acta A. S.*, XIX, p. 161.

"We direct that this Our Decree be read in the aforesaid church either at the parochial Mass or on some occasion when the faithful of the parish are gathered together in large numbers.

"In testimony whereof, We affix Our signature, under Our seal.

"Given at ————————, this day of ————————, year of Our Lord ————————.

"Bishop of ————————"

5. It is to be noted that the erection of the Confraternity of the Blessed Sacrament is a public act, in the sense that it concerns the faithful; hence, there should be some public notice given of its establishment. The reading of the decree of establishment by the Ordinary in every church where the Confraternity is founded will suffice. While no ceremony is necessary or prescribed, each Ordinary may determine what solemnity, if any, he wishes in connexion with its canonical erection.

6. The Confraternity of the Blessed Sacrament cannot be erected except in a church or in a public or a semi-public oratory (Canon 712, § 1). In churches or chapels of Sisters the Ordinary, according to Canon 712 § 3, may permit the establishment of the Confraternity for women only.

7. As no ceremony is necessary for the canonical erection of the Confraternity of the Blessed Sacrament, but only the decree of the Ordinary, so no ceremony is necessary for the reception of its members. It is, however, required that the names of members be entered in the register of the Confraternity. Any one may transcribe the names in the register, provided the Director affix his signature at the bottom of each page (*S. Cong. Indulgences,* 7 July, 1877).

8. The Director, or Moderator, of the Confraternity of the Blessed Sacrament should be a priest appointed by the Ordinary of the diocese (Canon 698, § 1). This may be done as suggested in the decree of erection by providing that the pastor, or acting pastor, shall be the Direc-

tor; or the appointment may be made in each instance, according to the judgment of the Ordinary. When the Confraternity is established in churches under the care of Regulars, the religious Superior appoints the Director, unless his choice should fall on a diocesan priest, in which case the consent of the Ordinary of the diocese is necessary (Canon 698, § 1).

REGULATIONS

9. The Ordinary may make whatever local regulations he deems necessary or advantageous for the Confraternity of the Blessed Sacrament.

PRACTICAL CONSIDERATIONS

10. It would seem that the Confraternity of the Blessed Sacrament can be established in our parish churches to great advantage with the minimum of organization. Emphasis at times has seemed to be placed on many devotions in our churches which may give a wrong impression to those of the faithful who are not well instructed in religious matters. Considering the present splendid organization of our parishes, which accounts in large measure for the strength of the Church in America, it seems very unwise to attempt to organize the devotional life of our people in any way that is detrimental to the parishes and that is calculated to undermine the confidence which the faithful have in their parish clergy. Sodalities or confraternities organized as parish societies can greatly strengthen the parish. Confraternities and sodalities established in religious centers of our cities which tend to weaken or disrupt the organized life of our parishes, and which have a manifest financial appeal, or even the implication of one, cannot but prove detrimental to religion.

11. In organizing the Confraternity of the Blessed Sacrament, emphasis can be placed on the fact that devotion to the Eucharistic Christ is the center of all devotions, the one to which all others must tend and which they should promote. The faithful should be encouraged, when it can reasonably be expected of them, to gain the

rich indulgences granted by the Holy See for visits to the Blessed Sacrament in their own parish church. It should be remembered that, to gain the extraordinary indulgences granted to members of the Confraternity of the Blessed Sacrament—

(a) no meetings are necessary;
(b) no officials, other than the Director, need be elected or appointed;
(c) no dues whatever need be imposed.

It may be well to emphasize these facts. Let the people understand that the Confraternity is established simply to develop in them a great personal love for our Lord in the Blessed Sacrament, and that they are urged to make the parish church the center of the observance of their devotional exercises in His honor.

12. The faithful should be reminded that the daily "toties quoties" plenary indulgence for the recitation of five decades of the Rosary in a church or chapel where the Blessed Sacrament is reserved (there need be no public exposition), can be gained on the usual conditions in their own parish church. Distinct visits for the gaining of this indulgence are not required.[2]

The Bishops of the Province of Cincinnati at one of their annual meetings thought it well to request each parish priest to put this notice in the vestibule of his church:

> "A plenary indulgence can be gained by all the faithful in this church on the usual conditions for each recitation of five mysteries of the Rosary before the Blessed Sacrament, whether publicly exposed or enclosed in the Tabernacle. This 'toties quoties' plenary indulgence can be gained every day of the year.
>
> "Bishop of ——————"[3]

While Pope Pius XI did not grant this extraordinary indulgence especially to members of the Confraternity

[2] *Acta A. S.*, XX, p. 376. *Raccolta*, 4 January, 1929, No. 170.—*Collection of Prayers and Good Works.* Ed. 1931, p. 134.

[3] *Acta A. S.*, XX, p. 376.

of the Blessed Sacrament, the Pontifical concession made in favor of every church or chapel where the Blessed Sacrament is reserved, was intended to cultivate greater devotion to our Eucharistic Lord and to Our Lady of the Rosary.[4] It would seem advisable to lay special emphasis on this grant to the members of the Confraternity of the Blessed Sacrament. Through them, all the faithful of every parish where the Blessed Sacrament is reserved will soon respond to the strong appeal of Pope Pius XI to the world for a more general and ardent devotion to the Sacrament of the Altar.

13. From the list of indulgences and privileges, it will be seen that—

(a) the Votive Mass of the Blessed Sacrament may be sung on the third Sunday of the month, "servatis servandis", with exposition during the Mass, where the Confraternity of the Blessed Sacrament is established;

(b) a plenary indulgence can be gained once a day for an hour of adoration spent before the Blessed Sacrament, solemnly exposed;

(c) every altar at which Mass is celebrated by any priest whomsoever for a deceased member of the Confraternity of the Blessed Sacrament is to be considered as celebrated at a privileged altar;

(d) a plenary indulgence can be gained whenever members take part in a procession of the Blessed Sacrament, wherever held.[5] Parishes that can arrange for a fitting procession of the Blessed Sacrament several times a year can ask the permission of the Ordinary for said procession. In the list of indulgences previously published a procession of the Blessed Sacrament was permitted on the third Sunday of each month in churches where the Confraternity was established.

[4] *Acta A. S.*, XX, p. 376.

[5] See List of Indulgences, *infra*, pp. 273-4.

14. The zealous parish priest whose motive is to cultivate an intense love for our Lord in the Blessed Sacrament will soon with a minimum of organization have all his parishioners, including the children, inscribed in the Confraternity of the Blessed Sacrament. It will prove a successful means of arousing and sustaining devotion to our Lord in the Sacrament of His love. The zealous pastor and assistant priest can urge the members of the Confraternity

(a) to assist at daily Mass, or as often as they can assist during the week;

(b) to become weekly, or even daily, communicants;

(c) to multiply their visits to our Lord in the Blessed Sacrament in their parish church;

(d) to be present at Benediction of the Blessed Sacrament, whenever they can do so without grave inconvenience;

(e) to promote respect for and public homage to our Eucharistic God and to make reparation for those who outrage, deny, ignore or forget His Eucharistic Presence;

(f) to make frequently an hour's visit to our Eucharistic King, to intensify their own love for Him and to ask God to bestow the gift of faith upon countless souls who know not Christ. These adorers are asked not only to pray for their own personal sanctification, but to beg God's blessings on His Kingdom on earth, and on His Vicar who rules it; on the bishop of the diocese, on the priests who minister to the people, on the various sisterhoods, and on the schools and children of the diocese. They are urged to petition God's blessing on the officials of their city, state and nation. They are asked to say in every visit: "May God bless our Church and country, its rulers and its people! May America he ever in His keeping!"

INDULGENCES OF THE CONFRATERNITY

A *Plenary Indulgence* can be gained:

1. On the day of admission to the Confraternity.

2. On the following feast-days: the Nativity, Epiphany, Easter, Corpus Christi, Sacred Heart, The Lord Christ the King, Annunciation, St. Joseph, St. Thomas Aquinas, St. Paschal Baylon and St. Catherine of Sienna, on the condition of making a visit to a church where the Blessed Sacrament is reserved.

3. Whenever members of the Confraternity take part in a procession of the Blessed Sacrament, wherever it be held, provided they say five times the Our Father, Hail Mary and Glory be to the Father, etc., according to the intentions of the Holy Father. Members who are legitimately prevented from taking part in such a procession can gain this indulgence by reciting five times the Our Father, Hail Mary and Glory be to the Father, etc.

4. Once a day by members who spend one hour in adoration before the Blessed Sacrament, solemnly exposed.

5. One day in every week by members who assist at the Holy Sacrifice of the Mass daily, or at least five times a week.

6. On one day during the time for the fulfilment of the Easter duty by members who have satisfied their personal obligation and who receive Holy Comunion with the intention of supplying before God and making reparation for those who neglect to fulfil this duty.

7. At the moment of death by members who have confessed and communicated, or at least with sorrow for their sins have devoutly invoked, with their lips if possible or at least in their hearts, the Sacred Name of Jesus and have accepted with resignation the sentence of death as just punishment for sin.

Partial Indulgences

1. Ten years and as many quarantines if members recite together the entire Votive Office of the Blessed Sacrament.

2. Seven years and as many quarantines once a day if after midday members make a visit to our Lord in the Blessed Sacrament in any church or public oratory.

3. Five years and as many quarantines if members recite together but a part of the Votive Office of the Blessed Sacrament and assist devoutly at some Eucharistic function.

4. Two hundred days for members who fast on the vigil of Corpus Christi.

5. One hundred days every time members of the Confraternity perform any work of piety or charity.

Privileges and Indults

1. In Eucharistic processions the members of the Confraternity of the Blessed Sacrament, taking part as a body, have precedence over every other Confraternity or Archconfraternity.

2. On the third Sunday of every month on which special feasts solemnly observed, or privileged Sundays, do not fall, a Votive Mass of the Blessed Sacrament, with exposition during the Mass, can be sung in a church where the Confraternity of the Blessed Sacrament is established.

3. Every Mass said for a deceased member of the Confraternity of the Blessed Sacrament who has died in the friendship of God, celebrated by any priest whomsoever, is to be considered as celebrated at a privileged altar.[6]

No historical notes have been given about the Confraternity of the Blessed Sacrament. It was founded in Rome in the year 1538, and was approved by Pope Paul III, 30 November, 1539. A consideration of the Confraternity historically may prove an inviting task to some of the students of history among our young priests. Beringer[7] has a very brief historical account of the Confraternity. Fanfani also has historical notes and has given references which would be helpful in such a study. Historical data on the "Scholae SS. Sacramenti", which arose at the end of the twelfth century, cannot fail to interest us. An article will be found in THE ECCLESIASTICAL REVIEW, Volume XXXIX, p. 690.

✠ JOHN T. MCNICHOLAS
Archbishop of Cincinnati.

[6] *S. Poenitentiaria*, 15 April, 1929.
[7] *Les Indulgences*, Ed. 1905.

THE PAULIST DIAMOND JUBILEE

THE MISSIONARY SOCIETY OF ST. PAUL THE APOSTLE in a period of seventy-five years has written its name large and clear on the pages of American religious history. The spirit of St. Paul has guided its ways, and from beginnings that in a worldly way gave little promise has led it into fields of endeavor in which success has been the portion of its zealous missionaries. How sublime the zeal of the five great founders as they undertook early in 1858 the fulfillment of the twofold purpose of their congregation—the pursuit of spiritual perfection and the conversion of America! Well may their children of to-day pause to observe in all reverence and gratitude the seventy-fifth birthday of the congregation. It is for them in an especial way a Holy Year. But not only for the Paulists is this a time of rejoicing. To the host of admirers among the Hierarchy, among the priests and among the laity of the Church in America, it is an occasion for reviewing in appreciative thankfulness the great things wrought for God through the ministry of the Paulists from the beginning of their Society down to the present day.

Every priest knows that things do not happen by chance in the spiritual realm. The Providence of God directed the saintly Father Hecker and his companions, all converts to the Faith, in founding the Paulists; the Providence of God furnished means for its development; the Providence of God continues to direct it in accordance with the purpose for which it was founded. My heart warms at the recalling of the day some forty years ago when from my father's household went forth one who had up to that time never seen a Paulist, had never heard one preach, to seek admittance to the Community because he felt that God had called him to this life. Our household always felt that there was something providential in a call that concerned a religious institute not near at hand, not well known through its members, but far off and almost unspoken of in our neighborhood. Many a young levite in the course of the years has presented himself even as did Lewis O'Hern at the door of the Paulist House asking admission in obedience to the call of vocation. God's blessing was on the humble beginnings of this congregation and God's blessing has

continued to make fruitful the labors of its consecrated members. We of the clergy outside the Paulists rejoice in reviewing briefly the eventful years that have led up to this happy Diamond Jubilee.

Beginnings

The spiritual life of the founders of the congregation was built on the thorough training for which the Redemptorists were noted. Each of the five was an outstanding man of his generation. Each was a convert to the Faith, with a knowledge of the difficulties and the hardships of those outside the true fold. Father Hecker had experimented with a varied list of philosophical and religious cults searching for the truth; he had been close to many men whose names have made history in America. Born of German stock, be brought into the religious field the same sturdy qualities that have made the Hecker family so successful in the business world. Entering the Novitiate of the Redemptorists at St. Trond, Belgium, with his two companions, Walworth and McMasters, he followed his vocation in the midst of difficulties and misunderstandings, led on by the urgent sense of his mission to preach the Faith to the people of America. Cardinal Wiseman ordained him to the priesthood, at the close of his course at Wittem and at Clapham. Returning to America, he assisted in the conducting of Redemptorist missions, caring for the work of giving instructions. Augustine Hewitt was a native New Englander who came into the Church from Episcopalianism in which he had taken orders. As a priest of the Diocese of Charleston and later as a Redemptorist, he secured the training that stood him in good stead in his subsequent office of Assistant to Father Hecker as Superior of the Paulists, and later as his successor. Father Walworth was a native of northern New York, the son of the last Chancellor of this state. He was a classmate of Edgar Wadhams at Chelsea Seminary; both of them entered the Church, and Wadhams became the first Bishop of Ogdensburg. Father Walworth is celebrated for his masterful oratory. Francis Baker came into the Church from Episcopalianism, in which he had served as a minister. He was the first of the group to die, departing this life early in 1865. George Deshon was of New England stock and

received his early training at West Point. He was the third Superior-General of the Congregation, and the last survivor of the group of founders.

These were the men upon whom rests the glory for bringing into being the great religious society of the Paulists. These are the giants who have builded well the edifice of its greatness. Their spirit, their training, their zeal for every doctrine of the Faith and for every beauty of the Liturgy, have marked the Paulists in all the years down to to-day. Imbued with characteristics strikingly different one from another, they were alike in the consecration to a common ideal, the preaching of the Gospel to their fellow-Americans.

It has been my great pleasure and privilege to have known Father Deshon, one of the five founders, and every distinguished Paulist for the past thirty-five years. These names include Fathers Searle, Wyman, Elliott, Doyle, Hughes, McMillan, Thomas Burke, and others.

Activities

As children and as students, as newly-ordained priests and as veterans in the ministry of parish work, we naturally connect the name of the Paulist Fathers with missions first and foremost. Other labors and important ones the Society performs with commanding success; but its first work and its most essential service is the giving of missions. The great missionary journeys of St. Paul have had their counterpart in the travels of members of this Community. Seventy-five years have witnessed the traversing of many thousands of miles by zealous Paulist Fathers, have heard the preaching of the doctrines of the Faith in grand cathedral and in simple country chapel—yea, in the rude halls of little hamlets and in the rooms of lonely residences, often in the open air—wherever the faithful and the seekers after truth could be gathered together. Notable in their preaching is the absence of a controversial spirit, the lack of any desire to confound the hearer, the denial of all self-seeking; and the corresponding presence of those qualities that are to-day marks of the Paulist missionary: the fair presentation of the doctrines of Christ, the desire to let the power of the teachings impress the hearer by their own reasonableness, the pointing out of the clear agreement of

Catholic doctrine with the principles on which the American government is founded. They have preached to the faithful of the flock; what priest has not occasion to look back with joy on the good produced in his parish by the influence of the missions they have given! They have gone forth to seek the "other sheep that are not of the fold", bringing them on their way to the "one fold and one Shepherd". What entire absence of bitterness, what love for their fellow-man, what utter reverence for the Divine Message they presented, have marked these missions to non-Catholics! To bring America to a knowledge of the Faith of Christ as preached by His Church, to place before all His doctrines in all their clarity and beauty —this has been their purpose, this has been the ideal that they strive ever to attain. The ministry of preaching has been and shall continue to be for them the means of reaching the thousands to whom they would make known the unfathomable riches of the knowledge of God. Names of celebrated orators among the Fathers who have passed on rise in our memory: Fathers Doyle, Dwyer, Wyman, Younan, Smith, and the very dear friend, Father Walter Elliott, were to their generation great heroes of the pulpit. The Paulists of the present day number many who are worthy followers in their footsteps.

The printed word has also been used with cogent power by the Paulists; the *Catholic World* is a monthly periodical that gives voice to the best in Catholic culture, and points to a glowing series of years in which it has introduced to the American public authors who have since attained to fame. *The Missionary,* ably edited at present by the renowned Father Thomas Daly, is a powerful agent for the promotion of the missionary projects within our country, and especially of those missions for Catholics and non-Catholics which are the especial charge of this Community. Father Daly and my late revered brother, the Rev. Lewis O'Hern, have held as their purpose in editing *The Missionary* to make it a living power to interest the faithful in the apostolate to the American people, according to the intention of its founders, Father Elliott and Father Doyle. Father Doyle brought into being the Apostolic Mission House in Washington as the home of this American Apostolate, and as a preparatory seminary for diocesan mission bands.

Of course, it is not for me to even mention the important work which Father Lewis O'Hern did for the Church in America and for his religious community during the twenty-five years or more of his priesthood until death called him. Those deeds have been and will be fittingly commented on by his grateful fellow-Paulists in the years to come when the history of the centenary perhaps of the Paulists Fathers will be placed before the American people as the celebration of the Diamond Jubilee has been featured throughout the nation for the past few weeks.

The Catholic Publication Society was founded years ago by Father Hecker to bring low-priced pamphlets and booklets to the poor, instructing them on the questions of the day and on the varied aspects of Christian doctrine. Millions of pieces of literature have gone forth from this organization. It was to be according to Father Hecker's intention an "Apostolate of the Press". His deep faith in the power of this apostolate was shown in the famous address made by him before the Fathers of the II Provincial Council of Baltimore, which according to the words of one witness "stirred them up as if Pentecostal fire had descended upon them". Books have also come in numbers from this press covering many phases of Catholic knowledge and research; many volumes of the *Five-Minute Sermons,* of the *Paulist Sermons* have gone forth to form part of the practical library of our priests. The unmatchable *Question Box* of Father Conway, the precious handbook that is now in a new and revised form, continues in its third million to be a source of information and guidance to our priests and to the faithful of the flock, as well as to the earnest inquirer after truth. It is a storehouse of information, practical because the questions were suggested by the actual inquiries of non-Catholics at Paulist missions. Searle's *Plain Facts for Fair Minds* ranks with the great *Faith of Our Fathers* of Cardinal Gibbons. Under Superior General McSorley, the annual output of the Paulist Press arose to 1,000,000 copies per year. Father Harney, his successor in this office, continues the good work at the same figure. If Father Hecker did not succeed in bringing into being his dream of a daily Catholic newspaper, he has at any rate produced an effect that will make his name ever glorious in the

annals of the apostolate of the press. Noteworthy among recent books by leading Paulists is the masterful translation of the work of Abbé Anger, *The Doctrine of the Mystical Body of Christ,* by the indefatigable and able Secretary of the National Catholic Welfare Conference, the Rev. John J. Burke, C.S.P., S.T.D. Clerical readers will remain ever grateful to the Paulists for the helpful works of Hewit, Hecker, Elliott, Searle and others. Their names keep coming back to one as one profits by the present-day work of their successors in the community, Burke, Conway, Daly, Gillis, and the rest.

Pioneers in the use of the radio for broadcasting of sermons, instructions and church programs, the Paulists through their station WLWL continue to bring knowledge of the truth and the beauty of Catholic hymnody and sacred music to countless thousands. No one can measure the good effect of these regular broadcasts, no one can picture the unexpected places where they attract an appreciative audience. A Bishop of a southern diocese motoring in a remote region was forced to wait at a gas station until the Paulist program was over before the attendant could leave the group of appreciative listeners who had come from their farm homes to listen to the sermon and hear the music of a Catholic service. May God bless the Paulists for inaugurating this great work, and may He prompt many to give them the support they need to continue its blessings for souls far and near!

Eager to bring their help to all classes and conditions of men, the Paulists have instituted and maintained Newman Clubs in connexion with the secular universities. Mindful always of the fact that a Catholic should if possible attend a Catholic institution of learning, they have made provision for those who are registered elsewhere. Newman Clubs are a protection to the faith of our young students, a means of supplying the ready answer for difficulties brought up in the classroom, centers around which may gather all those forces which make for a proper pride in things Catholic and for a proper Catholic spirit. What a comfort to the American sojourning in Rome to turn to the historic church of St. Susanna and to hear there the accents of his native tongue, to seek advice and help of the Fathers there in arranging for audience with the Pope! Father O'Neill brings to all visitors some of

the atmosphere of their own home, and helps them to feel at home in the city of the Popes. Personally I have always believed that the opening of the Paulist House at St. Susanna's in Rome, under the superiorship of Father Thomas Burke, was a great milestone in the life and development of the Paulist Community, bringing them as it did to the Eternal City where they are to-day beloved and respected by the Holy Father himself, by the highest prelates of the Church, by the clergy and laity. During my recent visits to Rome I have had occasion to see for myself the splendid work which they are carrying on for the American colony and the American tourists in general, besides their activities in behalf of the needs of the Church in Rome. Catholic music has an able exponent in the person of the far-famed Father Finn, founder of the Paulist Choristers.

To every Catholic laymen as to every priest and prelate, Father John J. Burke, at present at his post in Washington, stands as an able, gifted representative, to place our cause before leaders in Church and State in Congress, in the various departments and in the White House. His services as Executive Secretary of the National Catholic Welfare Conference have been of immense benefit to the cause; he has been an advisor to those in high places for the benefit of the people of America. His work stands as a continuation of the good work done for the country by the Paulists when during wartime one of the members of this Community served as personal representative in Washington of Cardinal Hayes, then Episcopus Castrensis for the American Army and Navy, and cared for the appointment of Catholic chaplains for the services. Parish administration has been part of the life of the Community since its foundation. The Church of St. Paul the Apostle, in New York City, stands as the cradle of the Society. How its walls have resounded with the rounded periods and eloquent exhortations, the solid words of instruction, of a gifted and zealous series of pulpit orators! How its precincts have witnessed over all the years since the early sixties the beauty of the Catholic ritual and liturgy, as exemplified by devout and priestly men who saw in its magnificence and splendor one of the means used by Holy Mother Church to attract men to the service of God! Changes have come in the

parish, many thousands have passed on and new thousands have taken their places; but the same zeal for the things of God, the same consuming love for souls, the same pastoral care in the confessional, the schoolroom, at the sick bed, continue to be shown. Other parishes have been confided to the care of the Society and the care of souls remains to-day as it was in the days of Father Hecker a principal occupation of the Paulist Fathers.

Paulist Influence

"Teaching them to observe all things whatsoever I have commanded unto you"—this is a mission common to all who do the work of Apostles of Christ. It is a mission to which the Paulists have been most faithful during the first seventy-five years of their ministry; it is a mission on which they shall continue to labor in the years to come. That a knowledge of Catholic teaching would appeal to and ennoble the national characteristics of the American people, was a conviction with the early founders, and remains as the ideal of the present-day Paulist. Father Hecker was a true and patriotic American; he possessed the qualities his countrymen admired, and through those qualities won their admiration. He pointed out to them how Catholicity would supernaturalize and elevate those natural gifts. The results of his ambition and the attainment of his ideal show themselves in the large number of conversions to the Faith made directly and indirectly through his Society. As the work of present-day Paulists continues, and as their successors in the Society shall follow in the ways of the founders, we may hope to see a growing manifestation of the Faith of Christ to the people of America, and an increase in the number of converts. The work of the Society is far from done. Like the work of the Church, it must go on. "Behold, I am with you all days, even to the end of the world", was a promise to the Apostles and to their successors that Christ would be with them to the end, and that there would be work for them to do even to the end. If their work was necessary when belief was the rule and not the exception, how much more necessary to-day when belief in God is the exception rather than the rule, outside the limits of the Church.

Rochester feels a close and intimate relationship with the Paulist Fathers because of the fact that our late lamented can-

onist, Monsignor Andrew B. Meehan, was associated with the Community in the preparation of their Rule, which was approved by the Holy See in 1929.

May their light never dim, may the apostolic spirit of Father Hecker and his companions never fail to animate them! May the Holy Spirit continue in all the years ahead to guide and direct them to enlarged vision, to more and greater spiritual conquests, to increased fruitfulness in the ministry of grace and of the Word.

To the Very Reverend Father John B. Harney, Superior General, and to all the members of the Missionary Society of St. Paul the Apostle, there goes forth on this occasion of the Diamond Jubilee of the Congregation, the grateful appreciation of Bishops, priests and people of America for the good they have accomplished, and the hearty expression of confidence in the even more splendid achievements that the future shall surely bring.

✠ JOHN FRANCIS O'HERN
Bishop of Rochester.

ST. JOSEPH.

THERE is no questioning the devotion to St. Joseph. It is real, practical, universal. He is honored in every land, by every race. Where the Incarnate Word enters most intimately into human life; where, therefore, the Mother of God receives due honor, there devotion to St. Joseph flourishes, the complement of faith. Without the Incarnation there would be no St. Joseph. In a very true sense one may say that without St. Joseph there could have been no Incarnation.

Between St. Joseph and the Blessed Virgin was a real marriage. He was her husband, she was his wife. He was head of the Holy Family with dignity of place and fulness of authority. Jesus and Mary came under the universal law subjecting the child to the father, the wife to her husband. This is of divine faith. Should need arise it might, perhaps, be even defined. Indeed, in proclaiming St. Joseph Patron of the Universal Church Pius IX seems to have opened the way to such a definition. The Patronage of the Church is but a corollary of the Headship of the Family.

What is of faith the Fathers teach with one voice. Nevertheless, they insist for obvious reasons upon what justifies the assertion that without St. Joseph there could have been no Incarnation. The honor of the Immaculate Virgin must be secure. The mystery of the Incarnation must remain hidden until the hour of its promulgation should arrive. This was St. Joseph's part. It contains the root of an unpleasant feeling, that he was, perhaps, but a convenience to serve a need; that, despite our later doctrine, his proper place is in the background.

Hence we gather the reasons for two apparently disparate phenomena. First, why, unanimous in what is of faith, Fathers and early theologians disputed much on accessories touching the reality of the marriage. Among these questions was, whether formal espousals established the essential contract, or whether this demanded a definite ceremony? Whatever one may hold on this point, one must remember that anciently marriage could be contracted in more than one way, and that a wife's status varied according to the dignity of the contract. Turning on this arose others: Did the Incarnation take place in St. Joseph's house or in St. Joachim's? Did St. Joseph suspect the Blessed Virgin of adultery? How did he propose to put her away secretly? All such, growing devotion with its accruing light solves in the way most honorable to St. Joseph, his Virgin Spouse, her Divine Son. Hence the second phenomenon. On these and cognate questions the Catholic mind is so made up to-day, as to find in their revival, still more in their less honorable solution, matter of offence, even of scandal.

On the other hand, devotion, in reaching its climax, prompts one to look more closely into the very essence of the Holy Family, or, what comes to the same, into the intimate nature of the marriage founding it. That by no figure of speech but in the rigorous sense it was a real marriage, is, as has been said, of faith. Theologians from St. Augustine to Suarez, verifying in it the universal definition of marriage, have demonstrated that reality. Nevertheless, one may be pardoned who to-day strives in St. Joseph's honor to add something to what they have said so well.

We lay down the following fundamental principles:

1. This marriage was devised by Eternal Wisdom as an integral part of the Incarnation decree.

2. It was unique. Never had such a marriage been contracted: never could it be repeated.

3. Its purpose was more than to give the Blessed Virgin and her Divine Son a protector of their honor, a provider for their needs. This it did by making St. Joseph in it the husband of Mary, the father of Jesus, in a sublime mystery. "Thy father and I have sought Thee sorrowing."

4. It is, then, to be viewed as the transcendent analogue of the natural contract, not an equivalent.

5. Should question arise concerning terms used about it, these must be taken analogically according to its supernatural character, not in their ordinary sense.

Hence we conclude:

St. Joseph and the Blessed Virgin contracted marriage most honorably before the Incarnation. This, therefore, took place in St. Joseph's house. Whatever the law may have been regarding one formally betrothed, yet not handed over to her spouse, though it may have secured legitimacy of offspring, it could not have saved the honor of a pair conspicuous for sanctity, expected as "saints" to be no less continent than Sara and Tobias, "children of saints". Moreover, and this is important, the union of St. Joseph and the Blessed Virgin, lying at the foundation of Christianity, belongs rather to the new dispensation than to the old. Hence it should imply nothing alien to the higher Christian teaching. We may add that the notion of St. Joachim domiciled in Nazareth is destitute of any solid foundation.

Neither the Blessed Virgin nor St. Joseph divined God's purpose in inspiring them to contract so singular a union. This is of faith. It is certain, nevertheless, that both were conscious of the inspiration urging them to it. Perpetual virginity entered necessarily into the contract. They had already vowed it to God. It became an integral part of their marriage. A virgin, each gave himself or herself to the other to remain a virgin forever. Each acquired a sacred right to the other's fidelity to the pledge. Thus, analogically indeed, yet really,

and how sublimely, was verified in them the apostolic word; "The wife hath not power of her own body, but the husband; and in like manner the husband also hath not power of his own body, but the wife" (1 Cor. 7:4).

Although they knew not the Divine purpose, they knew there was a purpose, in the working out of which they were to be God's instruments. That God should inspire multitudes to observe virginity in the consecrated life; that He should inspire many to do the same in the single life; that He should rarely inspire one, morally forced by reason of high station to marry, to agree with the consort of one's dignity to a common life in perpetual virginity, as did St. Henry and his empress, St. Edward the Confessor and his queen, are positions quite intelligible. That without high purpose He should inspire an obscure couple to contract marriage and simultaneously to abstain by a mutual pledge from its primary end, would seem inconceivable. There is indeed the case of Blessed Sebastian of the Apparition who, twice married before entering the Friars Minor, observed absolute continence in both unions.[1] But one must remember that this took place in Christian times when, according to St. Paul's doctrine, the supreme excellence of virginity was a matter of Catholic Faith; and, through the example of Mary and Joseph, entered widely into Christian life. Moreover, in it there had been no previous agreements. The initiative was with Sebastian alone. The wives, making no remonstrance, were assumed to have consented implicitly; which the fact that Sebastian was a man of substance easily explains.

God's purpose, then, they made their own in the absolute surrender of themselves to His holy will. Thus there was a supernatural union exhibiting in its double analogy the perfect marriage. On the one hand, their oneness of will responded to the natural union whereby husband and wife are two in one flesh (Matt. 19:5). On the other, that union, in its emancipation from the law of the flesh, comes closer than anything else in this world to the Divine union of Christ with the Church (Eph. 5:22-27).

Its absolute perfection appears still more clearly, when one considers that in it was verified most sublimely the primary

[1] Benedict XV, De Can. Sanct. 3, 24, 57.

end for which the Creator instituted marriage. This is, as all know, the offspring. For no other purpose is man created male and female. Infinite wisdom saw other ways of propagating the human race. He chose this with its natural consequences in rational man, whence are deduced the secondary ends of marriage. These exist only to serve the primary end; without it they could have no place in man.

Of this unique marriage the primary end was the birth of the One Man, who, redeeming and elevating human nature, was to embrace it all in Himself. Creation being what it is, this marriage became a necessary means to the end; since, without it, the honor of Mother and Son could not have been saved. As instruments in the attainment of the end the parties to this marriage must coöperate with the Creator; the Blessed Virgin, physically; St. Joseph, morally. The Blessed Virgin gave willingly her coöperation in the Annunciation; St. Joseph no less willingly when the Angel appeared to him in his sleep. Each accepted the Divine will fully conscious of the burden it imposed, perfecting in their explicit consent their implicit acceptance of all this marriage might mean when, moved by God, they contracted it. From this consideration may possibly be deduced the mystic sense of the Angel's word: "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). "Knowing as you now do God's purpose in moving you to this virgin marriage, let not any sense of your unworthiness hinder you from taking her to you still more closely, that, united most perfectly in one will, each may share as God's instrument in the accomplishing of that purpose."

Thus, then, as the marriage was divinely ordained to the human life of the one Divine Child, the very source of its unique character; as in it the Blessed Virgin was to be mother as one alone could be; so St. Joseph, as no other could be, was charged with the function of husband. As such he was to be father to the Divine Child, not the less truly because in a way peculiar to this unique mystery. Having regard to the natural relation of father and son, and to the restricted view of mankind in general, we call St. Joseph the putative father, the foster-father of Jesus Christ. In this we do but follow the Gospel: "And Jesus was beginning about the age of thirty

years, being (as it was supposed) the son of Joseph." (Luke 3:23). Nevertheless, according to the principle laid down, one must give such expressions not their merely ordinary sense, but an ampler, proportionate to the mystery. St. Joseph's relation to the Divine Child is not a mere attribution. Nor is it to be explained as a kind of adoption, still less as only the acceptance of an accomplished fact. He was not father as is every other human father. Neither was he purely passive. Paternity is a great mystery even in its common sense. In its amplitude it reaches out beyond human generation. "I bow my knees to the Father of our Lord Jesus Christ of whom all paternity (lineal origin) is named," says St. Paul (Eph. 3:14-15). In the breadth of that Divine Paternity, without which not the smallest seed could germinate and generation would be inconceivable, why should not the mutual pledge of virginity effecting the high nuptial union designed by God to procure the birth of the One desired of nations, have had a moral efficacy in the human generation of the Incarnate Word? Of the Mother of God the Church sings: "O Queen of heaven rejoice, for He whom thou didst merit to bear, is risen." Not that she merited the very substance of the Incarnation. This, for more reasons than one, is absolutely impossible. But the Incarnation having been determined upon, her merits were such as to set her vastly before all other women and to establish something of a proportion between her and the necessary maternal function. Her highest merit at the moment was her complete surrender to the Divine call. "Behold the handmaid of the Lord. Be it done to me according to thy word." Should we not say analogously that by his many heroic virtues, and especially by his acceptance of God's will made known to him in sleep, St. Joseph merited the virgin fatherhood of the God-Man, to whose existence and nurture in this world the high mystery of that unique marriage was ordained? Wherefore, better than by any explanatory phrase to preclude false ideas, is the intimate relation between St. Joseph and her Divine Son expressed by Mary's own word significative of the mystery involved: "Thy father and I have sought Thee sorrowing"; and by our Lord's response joined with his immediate subjection, which, far from denying St. Joseph's fatherhood, by putting it into juxtaposition with the Divine Paternity rather asserts and glorifies it (Luke 2:48-51).

The marriage union constitutes a society perfect in essence, incomplete as regards operation. It finds its complement in domestic society, a society naturally unequal, in which supreme authority is formally in the father, adequately in both parents according to their natural relations to their offspring, so that to both, each in his or her natural sphere, as to one principle of authority belong the duty and right of sustaining, instructing, educating the offspring. This definition no Christian will reject. To it St. Joseph's place in the Holy Family must respond. Nothing could be for him more degrading, more dishonoring of the Mother and her Son, than to suppose him living in their company, exercising out of deference to public opinion the shadow of marital, of paternal authority; keeping up an appearance before men, covering with a mask his actual inferiority. What we endeavor to set forth leads to a fairer concept of his dignity. He represents in the Holy Family the Eternal Father of whom all paternity is named. His was the fulness of domestic authority. He received his full meed of reverential obedience. The Child who said: "Knew ye not that I must be about my Father's business?" did not in simultaneously subjecting Himself to paternal authority, withdraw from that business, but continued in it, recognizing that for Him as man, the greater could not be without the less; and this by the Creator's law who, creating man social, established authority in its rights and duties as the bond of all human society.

The exclusive possession of parental authority by the mother, were it possible, would be abnormal. She has neither the character nor the qualities for such a charge. To divide it between father and mother as two independent principles, would be monstrous. It exists in each and is exercised harmoniously because their natural union, as it makes them but one composite principle of generation, so it constitutes them one composite principle of authority in the domestic society thus generated. They are a single social element executing, each according to natural aptitudes, their common parental obligation and asserting their common parental right.

This the Blessed Virgin understood. She was a woman; and her sublime perfection did not give her the capacity to act the father's part. This was St. Joseph's, or else the Holy

Family lacking the essential element of social authority, was but a name, not a human society perfect and complete. From this the step to the monophysite heresy would be obvious and logically necessary.

One may object that the father's death or unworthiness often leaves parental authority to the mother, without loss to the family of its social character. This can not be asserted absolutely. Not infrequently the loss of the bread-winner, feminine weakness or insubordination in children weaken notably the social bond, or even destroy it. By any such defect its natural perfection is always impaired. One can not conceive as maimed or imperfect what is intimately connected with the Incarnation and the unique marriage union designed in view of the Incarnation by God Himself.

It is, perhaps, further urged that our Lord, infinitely perfect needed not formal parental authority. This would be entirely beside the question. Since our Lord was perfect in His human nature, His human surroundings were perfect as such. To suppose these imperfect because not required by the God-Man, would be to ignore the claim of His perfect human nature to perfect human surroundings, and would open the way to an attack upon the perfection of that nature. This is why we said that to deny social perfection to the Holy Family would lead logically to the monophysite heresy, which denied in our Lord the perfect human nature distinct from the divine.

Not so very long ago Protestants of every denomination cried out against our devotion to the Blessed Virgin and St. Joseph. "This," they repeated incessantly, "detracts from the honor due our Lord by putting the sinful creature in the place of the Saviour." Even Episcopalians of the party fancying itself "Catholic though not Roman," could not abstain from shaking the head over "the dangerous exaggerations of Roman emotionalism". To-day such rebukes are seldom heard. The world at large knows, of the sects, individual members retaining something of the older pietism feel, that, as far, at least, as Western Christianity is concerned, the Catholic Church alone retains the faith of ages in Jesus Christ, and proclaims as firmly as did the Fathers of Ephesus the unchangeable doctrine of the unchangeable fact of the Incarnation. Should one ask why her children in an unbelieving

age cling instinctively to that saving doctrine, the seed of eternal life, the answer is but one, through the habit of supernatural faith infused into their souls in holy Baptism. But going further, one may inquire into the helps God gives for the practical exercise of faith. Among these are to be seen conspicuously, as we know by experience and as all the world has begun to perceive, those very devotions, once vilified as destructive of "trust in Christ alone," now despised as fostering ancient myths and obsolete superstitions; and among them the devotion to St. Joseph holds high place.

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KNOWING OUR OWN.

I am the good shepherd; and I know mine, and mine know me.—Jn. 10: 14.

I. KNOWLEDGE REQUIRED OF US.

THERE is a passage in Ruskin's *Sesame and Lilies* that strikes me as remarkably apt to sound the keynote of this paper. The passage is found in the well-known lecture on reading entitled "Of Kings' Treasuries". Ruskin is giving an illustration of what a wealth of meaning may be discovered in a passage from a great book if one reads it carefully and examines every word. The passage Ruskin is commenting upon is taken from Milton's pastoral elegy *Lycidas* and concerns a certain class of bishops in the Established Church. I merely substitute the word "pastor" for the word "bishop" and "parish" for "diocese" in Ruskin's comment:

> The pastor's duty is to *oversee* the flock; to number it sheep by sheep; to be ready always to give full account of it. Now it is clear that he cannot give account of the souls, if he has not so much as numbered the bodies of the flock. The first thing, therefore, that a pastor has to do is at least to put himself in a position in which, at any moment, he can obtain the history from childhood of every living soul in his parish, and of its present state. Down in that back street, Bill, and Nancy (the reference is, of course, to the famous characters in Dickens' immortal *Oliver Twist*), knocking each other's teeth out!—Does the pastor know all about it? Has he his eye upon them? Has he *had* his eye upon them? Can he

circumstantially explain how Bill got into the habit of beating Nancy about the head? If he cannot, he is no pastor.

A bishop, addressing his priests at the annual retreat, could hardly express the thought more aptly or forcefully. Yet some of us, it is safe to say, will think that this is asking too much. But is it less than the Lord Himself expects of us? In the Parable of the Good Shepherd, He has given us a picture of the model pastor of the flock. "I am the good shepherd," He says, "and I know mine, and mine know me, even as the Father knoweth me, and I know the Father" (Jn. 10: 14, 15). Is this asking less of us? Christ here puts before us the ideal after which we should strive to fashion our ministry. And the ideal is nothing less than that intimate, perfect knowledge which the Father has of the Son, and the Son of the Father. "But this is impossible," you will say. So it is; we shall never reach the ideal, but yet we must *strive* to attain it. It is very much like that other word of the Lord's: "Be ye perfect, as also your heavenly Father is perfect" (Matt. 5: 48).

The same objection cannot, however, be made against the parable itself. Christ would have us know and care for our people as well as the shepherds of Palestine know and care for their flocks. What this knowledge and care is can be gathered from the various accounts of shepherd life in that country. "The loneliness of pastoral life in these countries (i. e. of the East)," writes Geikie, "throws man and the creatures he tends so much together—binds them so to each other by a sense of companionship, of dangers shared, and pleasures mutually enjoyed—that the Eastern shepherd . . . forgets the distance between himself and his flock, and becomes their *friend*."[1] Living with them constantly, he knows them all intimately. "He calleth his own sheep by name," says the Gospel. At nightfall, he numbers them one by one to make sure that none is missing: "The flocks pass again under the hand of him that numbereth them" (Jer. 33: 13). He knows the sheep who are inclined to stray away and brings them back by dropping a stone from his sling beyond a wandering sheep

[1] *Life of Christ*, Vol. II, p. 302. For a detailed description of shepherd life in Palestine, see "Among the Bethlehem Shepherds", *The National Geographic Magazine*, Dec. 1926.

which does not heed call or cry. He knows the sick and the weak, curing the one by anointing it with olive oil from his horn (Ps. 22 : 5), and carrying the other home on his shoulders (Ps. 22 : 6).

Perhaps nowhere in the Bible is this idea of the pastor seeking out and caring for his sheep more fully drawn out than in the 34th chapter of Ezechiel: " I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment ".

Can we honestly say that such intimate and circumstantial knowledge of our people is impossible? Men in other walks of life, who have as many souls subject to them, achieve it. In *My New Curate,* Canon Sheehan puts on the lips of one of his characters this narrative which must represent an experience of his own: " I was once at a military review in England, having been invited by some Catholic officers. I stood rather near the Duke of Cambridge. And this struck me. The Duke called out, 'Who commands that company?' 'I, sir.' 'What is the name of the third man on the right? Married or single? Term of Service? Character? Trade?' And I was utterly amazed at the accurate information of the officers. Now, I often thought, if our Great Commander-in-Chief questioned us in that manner, could we reply with the same precision? And I determined to know, as soon as possible, the name, history, and position of every man, woman and child in this parish."

What true priest, on reading this, is not impelled to take a similar resolve? If the captains of a worldly monarch can know circumstantially every man in the company, why cannot the captains in Christ's army, on whom depends the welfare of immortal souls, do the same? No, the question is not " Can we? " but rather "Will we take the trouble to know our people intimately? "

II. Do We Know Our Own?

Have we the knowledge of our flocks that is necessary for effective pastoral care? Ruskin says: " Now it is clear that he cannot give account of the souls, if he has not so much as

numbered the bodies of his flock." Can we do at least so much as say definitely (not guess) how many souls are in our parish?

Listen to this confession made by one honest shepherd of his flock after a house-to-house census: "Perhaps the most surprising thing about our whole census undertaking was the *extraordinary number of hidden and unsuspected Catholics* that it revealed. We have taken up a census repeatedly in this parish and we make a very energetic effort to keep in touch with all our parishioners not only by personal contact, but by mail; and yet, in spite of everything, out of 2,055 persons enumerated in our census, *910 of them were absolutely unknown to us even by name.* They had never identified themselves with any of the parish activities; they had never contributed to the collection. They were, so far as we were concerned, not yet born." [2]

How many a pastor, were he but honest with himself, would have to make a similar confession! If these things happen in the green wood, what about the dry? *Our official statistics furnish incontrovertible proof* that a great number of priests do not so much as know the number of their parishioners, much less have that intimate knowledge of each individual soul so necessary for rendering wise assistance in their spiritual needs. The recent articles on this subject published by various Reviews all point to this as a fact.[3]

"*Census work in Catholic parishes has gone out of style* in this country," observes a correspondent in *The Commonweal* in reply to Dr. Ross's article claiming that we lost half a million souls in 1930. "Most priests do not do it any more, except in the most perfunctory fashion." And then he goes on to speak of nine parishes in three different cities, in which one-third of the funerals in a year were of people till then utterly unknown to the priests. Most of us, in large city parishes, can vouch, I think, from our own experience for the truth of what is here said.

[2] "Some Revelations of a Recent Parish Census", THE ECCLES. REVIEW, Mar., 1930.

[3] See *The Commonweal*, June 10, 1931 and July, p. 244, for comment; ibid., Jan. 27, 1932; THE ECCLES. REVIEW, Dec. 1931, Feb. 1932, Mar. 1932, in the course of which discussion it appears how faulty our statistics really are.

Nor is this at all surprising if we consider how *many years are often suffered to elapse between censuses.* What happens in most parishes is this: a pastor on being appointed to a place takes up a fairly complete census while in his first fervor. After that there are spasmodic efforts at census-taking, efforts that usually come to a fruitless end before one-fourth of the parish has been visited. The result is that in most parishes the priests do not know even the number of their families, much less the number of individuals. The writer could name parishes that for years claimed only seven or eight hundred families, but were found on actual count to contain thirteen or fourteen hundred.

This neglect in numbering our parishioners is *in marked contrast with the practice of priests in past decades.* I can well recall the regularity and care with which the census was taken up in the parishes in which I spent my boyhood. During the warm, bright days of early fall, it was the custom of the parish priests to make the rounds from house to house and inscribe all the names with particulars temporal and spiritual of each soul. It was not a perfunctory affair undertaken chiefly for the purpose of getting a good collection. In every house, the priest would take time to have a friendly chat with the good housewife. We children looked forward to his coming and hoped devoutly to be home from school when he came.

In the interim, the parishes of which I speak have been much circumscribed, new parishes having been formed from them. There are additional priests in these parishes, and each priest has his own automobile. But instead of the annual house-to-house census, there are now sent out at the same season envelopes asking members to send in their house collection. The reason assigned for not visiting as of yore is that the priests are " too busy ". Perhaps the parishioners do not know what being " too busy " means in modern priestly parlance; but their clerical friends know that they can find most of these priests on almost any fine summer or autumn day togged out in jerseys and plus-fours pursuing a golf ball across the greensward at the local country club. A sad contrast!

But there are other reasons besides neglecting the census why we do not know our people as we ought. *We are losing contact with them because our recreations and diversions are too*

often taken outside the parish rather than in it, as was formerly the custom of priests. There is too much riding in automobiles, too little walking about among our people. What a delightful picture is that drawn by Longfellow in *Evangeline* of the pastor of Grand-Pré!

> Solemnly down the street came the parish priest, and the children
> Paused in their play to kiss the hand extended to bless them.
> *Reverend walked he among them*; and up rose matrons and maidens,
> Hailing his slow approach with words of affectionate welcome.

Before the advent of the automobile, the picture was true enough of the majority of priests. They did "walk reverend" among their people. *The daily walk through their parishes was the common recreation of priests of the day.* By means of it they kept in constant contact with their people. How much information valuable for the guidance of souls and for effective preaching was there not gathered in the course of the daily walk! The priest who had his eyes and ears about him —and most of them had—was never at a loss to understand what was happening in his parish. *He* could tell "how Bill got into the habit of beating Nancy about the head". He had often seen Bill staggering about the streets under the influence of strong drink. How many a mixed marriage was prevented simply because the vigilant pastor had surprised one of his girls strolling arm in arm with a non-Catholic boy, and took occasion to warn her before the shafts of Dan Cupid had wounded her heart too deeply for healing.

The windows of an automobile afford no such occasion for pastoral supervision and contact. The only sign of recognition one can bestow on a passing parishioner in such hasty transit is a supercilious nod or a friendly wave of the hand. Even riding in street-cars is better than this. Merely rubbing elbows with people often serves to establish a sympathetic cord. Before I joined the ever-growing number of motoring priests, some of my most beneficial contacts with people were established by a chance conversation on a street-car. The mind is exceptionally free and receptive when making a journey, however short.

III. How Can We Learn to Know Our People?

The first step in acquiring intimate knowledge of our people is *a thorough-going census.* And, in taking up the census, it is desirable that it be definitely understood by the people that the main purpose is not to obtain a big collection or to keep the contribution list up-to-date. Indeed, we are much more likely to obtain the information we need for the guidance of souls, if there is no collection attached to it at all. People do not readily grow confidential with a collector. They feel in this case that they have done all that is expected of them when they hand the priest a few dollars. The very ones that the pastor should be striving to reach will probably pretend not to be at home when he comes or may even shut the door in his face.

It goes without saying that census-taking should be done *by the priests of the parish themselves.* Only very seldom are parish priests so busy that this important work must be turned over to laymen. Checking over the results turned in by others can never furnish that first-hand information which comes from meeting people individually in their homes. It should be evident also that the *pastor must be the guiding spirit* in this undertaking. He must set the pace and indicate the lines of inquiry on which his assistants shall proceed. Unless he takes a personal hand and interest in the work, it is almost certain to lag and come to a premature end. The assistant's tenure of office is too uncertain to give him the natural incentive to become thoroughly acquainted in a large parish. He is there to-day, and gone to-morrow. The pastor is the stable element in the parish; his, too, is the ultimate responsibility for the well-being of the sheep; therefore it is his duty to know the entire flock intimately.

Moreover, pastoral visitation should not confine itself to those who are known to be Catholics. *Every house in the district should be visited,* if the pastor is to make sure that not a single sheep is to escape his vigilant care. This is especially necessary in districts where there are many boarding houses or where a number of the families have domestic servants. Many a non-Catholic establishment will be found to contain one or more Catholics that are likely to escape the priest's notice unless he takes the trouble to ferret them out. It might

be advisable to have laymen call in these homes, since they are likely to find entrance in many places where the priest might be denied.

Though the *questioning* in every case should be *thorough,* it should *never* be *formal.* It is not well to have the census-book too much in evidence from beginning to end of the visit. The approach should not be that of a hired census-taker, but rather that of a friend seeking closer acquaintance. Consummate tact is required especially in cases where there is some disaffection toward the Church or the pastor of the parish. The priest's whole attitude here must be disarming. To begin by putting the members of such a household through a third degree might merely serve to alienate them still further. A friendly chat in which they are given a fair chance to air their grievances might well be all that one should seek to accomplish on a first visit. Acquiring minute knowledge as to the religious standing of each member of the family can safely be left in such cases to future visits.

The *census books* published by various Catholic book concerns are for the most part complete enough. Personally, I have found the "Liber Status Animarum" of Benziger Brothers the most satisfactory. Very fittingly, it carries as motto on its title-page the text of this paper: "Ego sum pastor bonus; et cognosco oves meas, et cognoscunt me meae" (Jn. 10: 14). So far as I can see, it overlooks only one item of pastoral interest, and that is the *support of the Catholic Press.* And this, I would suggest, is not the least important in an age when there is so much printed matter subversive of faith and morals entering the sacred precincts of the Catholic home.[4]

It must not be imagined, however, that our work is done when we have listed the names of all our parishioners with the data as to their religious status. It is then only that our real work begins. In a broad sense, the parish visitation will reveal three classes of parishioners: the fervent, the lukewarm, and the cold or fallen-away. To *mark clearly the class to which each family belongs,* it would help to have cards of different colors for transferring the census data. A white

[4] For acquiring sound convictions on the importance of having a painstaking census, I would refer the reader to the excellent article of the Rev. Walter Stehle, O.S.B., entitled "Census-Taking and Its By-Products", THE ECCLES. REVIEW, Nov., 1924; also Dr. John O'Grady's "The Parish Census", Jan., 1929.

card might indicate families in which the members are attentive to all their religious duties; a pink card, the families in which there is indifference in all or some of the members; a yellow card, the families in which the members neglect habitually such serious obligations as attending Mass or receiving their Easter Communion or in which there is a marriage contrary to the laws of God and His Church.

One of the priest's chief endeavors must be to bring the families in the latter two divisions into the class of the fervent. It is these *families of the lukewarm and the fallen-away that require his special care* as the weaker members of the flock. It is remarkable how far even a little kindly attention on the part of the priest will go to render such straying members better disposed and bring them back to the fold. But too often it happens that where the parish priest does any social visiting at all, he seeks his own consolation in the bosom of some model family rather than the good of his spiritual children. The pastor after Christ's own heart will proceed on a quite different principle, to wit, that of the Good Shepherd: "They that are whole, need not the physician, but they that are sick. I came not to call the just, but sinners to penance" (Lk. 5:31, 32). And if there be among his parishioners any Pharisees who are scandalized that he should consort with sinners, and eat and drink with them, he has his defence ready to hand in the concluding words of the Parable of the Lost Sheep: "I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance" (Lk. 15:7). For, "it is not the will of your Father, who is in heaven, that one of these *little ones* should perish" (Matt. 18:14).

In large parishes the number of the indifferent and fallen-away is likely to be too large for any one priest to take the whole responsibility for them on his own shoulders. Unless there is *division of labor* here, the spiritual care of this large group is apt to be neglected, and left almost wholly to chance. What is to prevent the pastor of such a parish from dividing his vineyard into districts and assigning a priest to each for more intense cultivation? Such a procedure would not only result in the better care of these souls, it would likewise react favorably on the spiritual life of pastor and curate, and bring

about that sympathetic understanding between them which comes from coöperating in a great work. It would develop in the assistant a sense of responsibility that would go far toward making him content with his subordinate position, and would fill him with gratitude toward the pastor for the confidence thus reposed in him. The pastor, too, will be benefited by such an arrangement. He will be spared the depressing consciousness that a task beyond his strength rests on his ageing back. In the tireless zeal with which his assistants set to work in their portion of the parish, he may find a renewal of his own youthful energies. Some of the vision and zest with which he set out on his quest for souls in the early days of his priesthood will return to lighten the heavy burden of his declining years. Almost imperceptibly there will spring up between the pastor and his assistants a holy rivalry and a mutual trust as charming and inspiring as that which existed between St. Paul and his colaborers.

A special effort should be made to *form an early acquaintance with families moving into the parish.* It will not do to wait till the time for the next census rolls around. Requests from the pulpit for newcomers to make themselves known to their priests will help, but it is still more effective to have some sort of parish organization for the purpose. Members of the Holy Name Society or of the Sodality assigned to certain parish districts for supervision would be a great help in establishing contact between the priest and new arrivals. As soon as the strangers are comfortably settled in their new home, a call from one of the parish priests will be appreciated by them. If the new family is a thoroughly Catholic one, it will be easy to enlist its interest in the various parish organizations and activities. If, on the other hand, the newcomers are lukewarm or irregular, they will at least be favorably impressed by the priest's earnestness in looking after the members of his flock. The friendly feelings aroused in their breasts by such a visit will give the priest a decided advantage in his efforts to bring them back to their religious duties or to remove the obstacle which separates them from the Church.

The *parish school* affords another excellent opportunity for obtaining intimate knowledge about the lives of our people. The priest who is on friendly terms with his school children

can gather from them much useful information concerning the homes from which they come. The very appearance of children will often indicate the homes in which want reigns and give the priest an opening for the exercise of a little charity. His weekly questioning in the school about attendance at Mass and the reception of the Sacraments will put him on the track of parents who are indifferent in religious matters. At the bottom of such neglect he will frequently discover some marriage tangle that needs unravelling.

IV. Conclusion.

The price of a successful ministry is *eternal vigilance,* and the knowledge which it engenders is its indispensable foundation. Detailed knowledge of every man, woman and child in our parish *will react favorably on all our dealings* with them. It will guide us wisely in choosing our topics for preaching as well as in our manner of development. It will give life and color to all that we say in the pulpit. In the confessional, it will show us the sins confessed in their proper setting of local and family conditions. It will help us in the ministry of the sick. A man stretched out on a bed of pain likes to have about him faces long familiar. They inspire confidence. How much easier in such cases to confess and to straighten out the worries of a lifetime, if the priest by his side is a friend of many years' standing! When parishioners come to us for advice, be it in matters temporal or spiritual, we can better guide them when we know the circumstances in which they live and move. Indeed, it is only the priest who truly knows his people that will inspire in them the confidence to come to him for advice.

Such a priest will hardly ever be betrayed into dealing harshly with any member of his flock. The circumstantial knowledge acquired by dint of observation and questioning will give him an understanding and a sympathy that will put every word and deed of his children in its proper light. In such a shepherd of souls will be fulfilled the words spoken by Isaias and applied by St. Matthew to Christ Himself: "He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break: and smoking flax he shall not extinguish" (Matt. 12: 19, 20).

James Peterson.

Analecta

BULL "QUOD NUPER" OF THE JUBILEE OF THE REDEMPTION.

Pius Bishop

Servant of the Servants of the Lord,

TO ALL THE FAITHFUL WHO READ THESE LETTERS, GREETINGS AND THE APOSTOLIC BENEDICTION.

We hasten to fulfil the promise made recently, the day before Christmas, not only to the Venerable College of Their Eminence the Cardinals and to those Our sons who had come to extend to Us the holiday greetings, but also to the whole Catholic world—that is, by decreeing an extraordinary Holy Year and a general and highest Jubilee at the close of the nineteenth century since the accomplishment of the Redemption of Mankind.

Indeed, although the precise year of this event has not been historically ascertained, nevertheless the fact in itself, or rather the series of these admirable works, is of such gravity and importance that it would be improper to let them pass in silence.

Moved, therefore, by this most happy centenary, men should turn their thoughts, at least in part, from earthly and passing things in which to-day they are struggling so unhappily, to celestial and eternal things. Let them lift their minds from the fearful and sad conditions of these days to the hope of that happiness to which Our Lord Jesus Christ called us when He poured out His Blood and conferred immense benefits of every

kind. Let them withdraw themselves from the din of daily life, and reflect in their hearts with themselves, especially during this Centenary Year. Inasmuch as our Saviour loved us and with such ardent zeal liberated us from the slavery of sin, so undoubtedly they will feel themselves seized with greater charity and will be almost necessarily impelled to love again this Most Loving Lord.

For the usefulness of everyone, We should like here to examine, at least briefly, the series of these divine benefits from which springs also that true civilization which we enjoy and in which we glory; that is, the institution, in the Supper of the Lord, of the Holy Eucharist, and the distribution of It to the Apostles who were initiated into the order of priests with the words: "Do this in commemoration of Me"; the Passion of Jesus Christ, His Crucifixion and Death for the salvation of men; Mary the Virgin, at the foot of the Cross of her Son made the Mother of all men; then, the admirable Resurrection of Jesus Christ, the sign and certain security of our own resurrection; then, the power granted by Him to the Apostles of remitting sins, the true primacy of jurisdiction confided and confirmed to Peter and his successors; and finally, the Ascension of the Lord, the Descent of the Holy Ghost the Paraclete, and the first preaching of the Gospel, accomplished in a prodigious and triumphant manner by the Apostles.

Beloved Sons, what other centenary should be holier or worthier of celebration? From these wonderful events and divine gifts with which the earthly life of Jesus Christ closes, emanates to us that life which is the true life, and arises a new era for all humanity.

We revivify such recollections, therefore, during this Holy Year with every intensity and we venerate them with fervid love. Let us stimulate ourselves to prayer, to penitence for the sins committed by us, having in mind in our prayers and acts of expiation not only our eternal salvation, but also that of all mankind led astray by so many errors, torn by so many discords and hostility, laboring under so many miseries, and fearful of so many dangers.

Oh! may the Most Merciful Lord bring it about that the Holy Year which we shall shortly inaugurate will bring peace to souls, to the Church that liberty everywhere due her, to all peoples concord and true prosperity.

And since this Jubilee celebration will begin with the approach of the Easter solemnities and close in the Eastertide, We believe it opportune that the Bishops exhort all their own faithful to purify themselves in the Sacrament of Penance and nourish themselves with the Eucharistic Bread, not only during the Paschal time set for observing the precept of the Church, but as often and with as great devotion as they can, especially throughout the Holy Year; and also to meditate in special manner, on Friday of Holy Week, on the Passion of the Lord. Let this be the particular fruit—and truly of no small importance—of this celebration.

It being then understood that the Plenary Indulgence which We are about to grant can be obtained during this Jubilee Year only in Rome, We ardently desire, O Beloved Sons, that you come in very large numbers in pious pilgrimage to this city—to this city, we say, which is as the center of the Catholic Faith, the domicile and See of the Vicar of Jesus Christ.

Here, in fact, it is possible to venerate the renowned relics of the Passion of the Lord, which no one of the faithful can see without feeling his love warming toward God and without being aroused to a more perfect life. Here, as you know, is preserved that table on which tradition says our Lord Jesus Christ consecrated the Bread of the Angels after having Himself given It, hidden under the Eucharistic veils, to His beloved disciples.

Finally, Beloved Sons, you have here the common Father who lovingly awaits you and desires to implore the divine blessing upon you, upon your possessions and undertakings.

It will also be appropriate that more frequent devout pilgrimages be made to the Holy Places of Palestine during the course of this year, and that the faithful visit there, and recall with the greatest devotion the theater of the most holy events which are the object of this commemoration.

We desire also that in those places where famous relics of the Passion of our Lord are kept, they be venerated this Holy Year with particular piety.

Happy indeed in the hope of these abundant fruits which even now We foretaste in Our mind and with humble prayers recommend to the Father of Mercies, with the assent of Our Venerable Brothers the Cardinals of the Holy Roman Church, with the authority of Omnipotent God, of the Blessed Apostles

Peter and Paul, with Our own authority, for the glory of God Himself, for the salvation of souls and the increase of the Catholic Church, We decree and promulgate by these Apostolic Letters, and We desire that there be established and promulgated a General Extraordinary Jubilee in this sacred city from 2 April of this year to 2 April of the year 1934—this according to canon 923.

To all the faithful of both sexes who during this Holy Year, having confessed and communicated, either on the same day or on different days and in whatsoever order, visit piously three times the Basilicas of St. John Lateran, St. Peter in the Vatican, St. Paul in the Via Ostia and St. Mary Major on the Esquiline Hill, and pray according to Our intention, We concede and impart, mercifully in the Lord, a Plenary Indulgence for all the punishment they must suffer for their sins of which these faithful shall have first obtained the remission and pardon. And We hereby notify the faithful that as soon as they leave the Basilica after their Holy Year visit, they may immediately enter anew the same Basilica to fulfil the second and the third visit. This We establish to render the fulfilment of this condition more convenient.

What is generally the desire of the Roman Pontiffs, Beloved Sons, you certainly know; and what in this case is particularly Our Intention, We have already set forth above with sufficient amplitude.

We further decree that this Jubilee indulgence may apply both to oneself and for the benefit of the faithful departed each time the prescribed works are faithfully executed.

In order that the prayers that are said on these sacred visits may recall to the minds of the faithful and inspire in them the memory of the Divine Redemption, and especially the Passion of the Lord, We decree and order as follows:

In addition to these prayers made spontaneously to the Lord according to each one's piety, there should be recited at the altar of the Most Holy Sacrament five *Paters, Aves* and *Glorias,* and also a *Pater, Ave,* and *Gloria* according to Our intention; before the image of Christ crucified all should recite the Profession of Faith three times, as well as the *Credo,* and once the ejaculation *Adoramus Te, Christe, et benedicimus Tibi,* etc., or something similar; then they should go before the Blessed Virgin and seven times, remembering her suffer-

ings, recite there the Angelic Salutation *Ave Maria,* adding once the ejaculation " Holy Mother, do this, etc." or something similar; finally, they should go to the altar of the confession and again devoutly make the Profession of Catholic Faith, with the usual formula, given above.

We intend to lighten the dispositions we have above established as necessary to enjoy all the indulgences of the Jubilee for those who during the voyage or because of illness here in Rome, or because of death or for any other legitimate reason, cannot complete the number of the prescribed visits or have not even been able to begin them, in such manner that if they confess and communicate, they may participate in the same indulgence and Jubilee remission as if they had in fact visited the four Basilicas We have above nominated.

Nothing now remains, Beloved Sons, except to exhort you in the Lord, whether you are inhabitants of Rome or pilgrims, to profit by this opportune occasion to visit with the greatest devotion the widely-celebrated Chapel of the Holy Relics in the Sessoriana Basilica of the Holy Cross and make the pious exercise of the Holy Stairs, praying and meditating according to the custom.

In order that the knowledge of these Our letters may more easily reach all the faithful, We desire that the printed copies of them, subscribed by a notary public and bearing the seal of a person of ecclesiastical dignity, receive the same faith that one would give the present letters on being shown them.

No one is permitted to impair or contradict temerariously this document of Our decree, promulgation, concession and will. If anyone presumes to attempt this, let him know that he will incur the displeasure of Omnipotent God and of the Blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's the sixth day of January, the Epiphany of Our Lord, in the year 1933, eleventh of Our Pontificate.

E. CARD. PACELLI,
Secretary of State.

FATHER A. FRÜHWIRTH,
Chancellor of the Holy Roman Church.

P. CARD. GASPARRI,
Camerlengo of the Holy Roman Church.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE JUBILEE OF 1933

The radio message of our Holy Father on Christmas eve announcing a Jubilee in commemoration of the nineteenth centenary of the death of our Lord and Saviour, took the world by surprise. Despite the celebration of other centenaries, this paramount anniversary was lost sight of until the Pope's unexpected broadcast recalled it. Perhaps the constant memory in which the Sacred Tragedy of Calvary is kept, made us overlook the flight of another century since the Son of God, raised on the pillar of the Cross, was set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted.

In the papal constitution printed above (pp. 302-306) the Sovereign Pontiff carries out his promise made last Christmas and publishes an extraordinary Jubilee to begin on Passion Sunday, 2 April, 1933, and to last until the 2 April, 1934. While recognizing the uncertainty of the exact date of our Lord's death, the Pope anticipates any objection on that score and justifies the choice of the present year for the celebration of its centenary. At the same time he explains how appropriate is the commemoration of the sufferings and death of our Saviour, especially in these times of dire need and world-wide distress: they sound a clarion call to forget for a little while the things of this world and turn to Him who by His Passion and Death has saved us, not from the miseries of earthly life, but from the tortures of eternal death.

Concerning the suspension of other indulgences and the granting of special faculties for the Jubilee year, it will be necessary to await the special instruction usually issued by the Sacred Penitentiary in connexion with the papal constitution.

In view of the universal depression it is to be feared that not nearly as many of the faithful will be in a position to make the pilgrimage to Rome to gain the Jubilee indulgence as in 1925, if as many as in 1929. But we foster the fond hope that the Jubilee indulgences will be extended to the whole world, if not this year, then next year.

THE FIRST SORROW AND JOY OF ST. JOSEPH.

The Gospel of St. Matthew, in the concluding verses of its first chapter, gives us an exact portrayal of the first sorrow and joy of St. Joseph. To quote that Evangelist: "When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. . . And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife." (Matt. 1:20off.)

Thus in a few words does St. Matthew inform us of this all-important incident in the lives of Mary and Joseph. As we picture this scene to ourselves, reflecting upon the inspired words of the author, we see that Joseph plays the chief rôle in it. In fact, the scene rests upon one of the lengthiest texts we have dealing with St. Joseph. Yet how much is left unsaid. So much, that many unwarranted ideas, nurtured by an uncritical piety, have sprouted up like weeds, to raise their noxious heads in the garden of true tradition.

Before the appearance of the angel, mentioned by St. Matthew, Joseph was unaware of the mystery of the Incarnation. He knew that Mary, his spouse, was indeed holy; but he did not know that she was "full of grace". The poignant grief of this first sorrow is due precisely then to the knowledge, or rather lack of knowledge, Joseph possessed at this time. He was "a just man", as the Scripture tells us, and his justice, or holiness, added to his trial. For being just

he could not tolerate any unfounded suspicion. If suspicion is wrong, then we shall not find it in this just man.

St. Thomas tells us that suspicion introduces a sort of vice, inasmuch as it brings in an evil opinion founded upon light or insufficient reason. This usually happens in one of three ways. The individual forming the suspicion has so fallen into evil ways that, almost by second nature, he thinks evil of his neighbor. He judges all men according to the norm of self. Or it may be that in thinking of another he is influenced by the sentiments which he bears toward that person. In other words, hate, anger, jealousy, envy, etc. sway in the direction of his suspicion, and he sees only that which he readily wishes would befall the individual. Or finally he may have had so much contact with evil, as sometimes happens in the case of men advanced in age, if not in wisdom, that from long experience with it, he easily becomes suspicious. All these were manifestly impossible in Joseph's case.

Joseph was " a just man ". He could not be suspicious of Mary. He could not think her guilty of adultery. For his own part he was free from the guilt of suspicion. Yet day by day, the evidence of Mary's pregnancy was becoming more obvious. Of a certainty she was with child. Even so, this knowledge did not permit Joseph to suspect her. Ordinarily such a condition would be considered as a sufficiently grave reason to admit suspicion, or indeed even a judgment. Joseph, however, knew the eminent sanctity of Mary. He could not believe her guilty. It was incredible. Was Mary's pregnancy, then, in spite of all this, such a grave indication as to compel Joseph to assume her guilty? No, for signs are not absolute, but relative, and should be considered in relation to their objects. Plainly, it was impossible for Joseph to think of Mary as an adulteress.

Could it be, then, that Mary had suffered violence; perhaps, had been wronged in the house of her cousin Elizabeth. But Joseph had accompanied her upon this journey. She was his espoused wife, and he was the guardian of her virtue. Such he knew was out of the question. He realized better.

Nevertheless the sign of pregnancy was unmistakenly before him. The anxiety and anguish of his mind increased daily, as " he thought upon these things ". At times, considering

one aspect of the situation, then another, he found them mutually repugnant. Torn by cruel indecision, he passed from one reflexion to another. He did not know which one to embrace, which to reject. Thus distracted he suffered acutely. How could all this be! His will was in conflict as the diversity of reasons, each seemingly just, yet contradictory, pleaded its cause before him. Now one thing seemed desirable, now another. Perhaps he could dismiss Mary privately and thus find a way out of the dilemma. But the agony of his feelings increased at the thought of dismissing an innocent wife. Yet how was he to retain her contrary, as it seemed, to the law of God. Joseph was not strong enough to wrest with the problem. He could see no way out of the evil.

Then it was that his sorrow was turned into joy. For "the angel of the Lord appeared to him in his sleep saying, Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost". Now, and not before, Joseph knew of the mystery of the Incarnation. Now all suspense and uncertainty gave way to serenest joy and peace. Not misguided by any false sense of humility which would lead him away from the Incarnate Word, whose existence he had not known of until the announcement of the angel; but contrariwise, coöperating in the Divine plan in which he was privileged to share, "Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife".

By this action he signified his consent to the part he was to play in connexion with the Incarnation. For in those things which pertain to the sanctification of men, God awaits man's consent and coöperation. The angel of the Lord appeared unto Mary. The angel of the Lord appeared unto Joseph. Joseph by doing the bidding of the angel, then entered upon that unique vocation of his, which, as it were, established him, in the words of Gerson, "the third person of the earthly trinity".

G. WALTER CAFFERY.

Deming, New Mexico.

INTER-DIOCESAN JURISDICTION

Qu. Several Catholic families live near the boundary of diocese A, but at considerable distance from the nearest parish church in diocese A, whereas just a stone's throw across the boundary is the church of St. John's parish in diocese B. Realizing the inconvenience, not to say the impossibility, of these families attending a parish in his diocese, the bishop of diocese A has given them permission to "become subjects and members" of St. John's parish in diocese B.

Now Mary, who belongs to one of these families in diocese A addressed herself to the pastor of St. John's for the purpose of marrying Edward, a non-Catholic. Either unaware of the canonical complications that could be raised or believing that Mary was really a subject of his and of the bishop of diocese B, the pastor of St. John's presented her request, otherwise properly drawn up, together with the guarantees, to the bishop of diocese B who readily granted the dispensation. Thereupon the pastor of St. John's with two witnesses assisted at the marriage of Mary and Edward.

Three questions arise out of this case, as here proposed:

1. May a bishop assign any persons living within his diocese to a parish in another diocese? If not:

2. May the bishop of diocese B in the present case validly and lawfully dispense Mary?

3. Is the marriage of Mary and Edward valid?

Resp. 1. The territorial limits of a diocese can be changed only by the Holy See. This is explicitly stated in canon 215 § 1: "Unius supremae ecclesiasticae potestatis est . . . dioceses . . . aliter circumscribere. . . ." And since the faithful are subject to the bishop in whose diocese they reside,[1] the bishop of one diocese cannot transfer his subjects to the jurisdiction of another bishop. There are indeed cases in which such a transfer may be desirable. The Holy See alone is com-

[1] Canon 94, § 1. It would take us too far, were we to discuss the possibility of having two or more proper parishes or dioceses by reason of two domiciles, or of a domicile and a quasi-domicile. Neither would the fact that one has two proper dioceses affect the present case unless, e. g. Mary were actually subject to both the bishop of diocese A and to the bishop of diocese B, by reason of a twofold domicile or by reason of a domicile in the one diocese and a quasi-domicile in the other: but in this supposition Mary would be subject to the bishop of diocese B not because the bishop of diocese A gave her "permission to become subject" to the former—the real hypothesis of the present history—but by reason of that second domicile or quasi-domicile. Cf. J. M. Costello, *Domicile and Quasi-Domicile*, Catholic University of America, Canon Law Studies, 60 (Washington, 1930), pp. 155-159.

petent to make the change, as in fact it has done repeatedly since the Code went into effect.[2]

In this country it might frequently be impractical to have transfers of this sort authorized by the Holy See, owing to the fact that in many instances the state or county boundary is also the boundary of the diocese—a fact that might often lead to complications in civil law, e. g. in regard to license to marry and to solemnize marriages. What provisions can be made for these cases? The simplest solution will be for such families to attend the parish church in the neighboring diocese, but always seeking the " reserved " functions (canon 642) of their proper pastor in the diocese where they live. Sometimes this division of services may be impractical. In that event the Ordinary of the diocese where they reside can grant them permission to attend the parish church in the neighboring diocese and at the same time authorize (by delegation or subdelegation as the case may call for) the pastor of that parish to dispense those of his diocesans in as far as he is able.

2. According to the norm of canon 201 § 1, an Ordinary may exercise jurisdiction over his own subjects only. As was shown above, Mary was not subject to the bishop of diocese B since—as we are supposing—she had neither domicile nor quasi-domicile in diocese B, and the bishop of diocese A could not transfer her to the jurisdiction of the bishop of diocese B. Therefore in virtue of canon 201 §1 alone the Ordinary of diocese B cannot dispense her. Another point, however, must be taken into consideration. The faculties granted by the Holy Office to our Bishops to dispense from the matrimonial impediments of mixed religion and disparity of cult authorize them to grant such dispensations not only to their subjects but also to others not their subjects, within the limits of their diocese (" . . . aut non subditis intra limites proprii territorii "). But here again a new difficulty arises. Mary no doubt went to the parish house of St. John's in diocese B to make arrangements for her marriage and to request the pastor to obtain the necessary dispensation. But then she returned to her home

[2] For cases very similar to the one under discussion cf. S. C. Consist., *Monacen. et Frisingen.—Passavien.*, decree, 31 December 1927; *Augustan.—Monacen. et Frisingen.*, decree, 16 March, 1928—*Acta Ap. Sedis*, XX (1928), 36, 193-194. During the last few years the Pope has issued numerous apostolic letters changing the limits between prefectures and vicariates.

in diocese A to come to St. John's in diocese B only for further functions.

All this, however, does not fulfil the requirements of those faculties granted to the bishop of diocese B. But since these faculties do not require any prolonged stay in the diocese as might be implied by such a word as *commorari* or *degere,* it may be asked: Is it not necessary to investigate whether Mary was not in diocese B at the very moment the bishop of that diocese executed the dispensation? Granted that the dispensation could be given validly if Mary was actually in the diocese at the moment it was issued, nevertheless it would seem that the dispensation would be valid only if her presence in the diocese were at least implicitly known to the Ordinary. Thus if the pastor sought and obtained the dispensation by telephone while Mary and Edward were at his house, the dispensation would seem to be valid.[3]

But if the dispensation had been requested by the pastor by mail, and if then at the moment the bishop issued the rescript Mary were, say, at a grocery which is situated in diocese B, or even in St. John's church attending Mass and the like, or in the pastor's residence receiving special instructions for marriage, the dispensation would, it seems, be invalid. Such a brief passing through the territory without its in any way, not even implicitly, through the pastor, coming to the notice of the bishop, would not seem to suffice for fulfilling the requirement of the faculties granted by the Holy Office, since it is in no way brought into connexion with the act of the bishop's dispensing.[4]

[3] It would certainly be valid if the bishop of diocese B had not granted the dispensation in *forma gratiosa,* i. e. if he had not actually dispensed, but instead had subdelegated the pastor of St. John's and the latter had "executed" the bishop's rescript by dispensing Mary and Edward while they were at his house. But usually our Bishops do not grant such dispensations *in forma commissoria* i. e. empowering the pastor to dispense; as a rule our Bishops grant dispensations *in forma gratiosa,* i. e. they actually dispense and merely communicate the fact that the dispensation has been granted, to the pastor, that he may inform the parties and proceed.

[4] Cf. S. C. C., 27 July, 1928, ad VI — *Fontes,* n. 4350. In the decree *Ne temere* of 2 August, 1907—*Fontes,* n. 4340—section VIII ordained: "Si contingat, ut in aliqua regione parochus... haberi non possit, *eaque rerum conditio a mense iam perseveret,* matrimonium valide et licite iniri potest emisso a sponsis formali consensu coram duobus testibus." (Italics inserted.) In reply to an inquiry the Congregation declared in the answer referred to above, that so far as the exception made in section VIII of the decree is concerned, the month's absence from a place was not interrupted by the pastor's

3. The question as to the validity of Mary's marriage can be determined only by investigating two different points, each of which will again have to be examined under two different aspects.

I. *As to the Dispensation.* If according to the foregoing the dispensation granted by the bishop of diocese B without his being subdelegated by the bishop of the diocese was invalid, then:

a. If Edward was not baptized, the diriment impediment of disparity of cult, from which there was—as we are presupposing—no validly granted dispensation, rendered the marriage invalid.

b. If Edward was baptized then, although the dispensation granted by the bishop of diocese B was invalid, the marriage was not on this score invalid, since the matrimonial impediment of mixed religion is not invalidating but merely prohibitive.[5]

II. *As to the Cononical Form.* a. If the marriage was entered into before the pastor of St. John's and two witnesses within the boundaries of his parish in diocese B, then the marriage is valid as far as the form is concerned.

b. If, however, the marriage took place in Mary's home in diocese A, and the priest assisted in his capacity of pastor of St. John's in diocese B without any delegation from the local pastor or the bishop of diocese A, his assistance was insufficient and the marriage is invalid.

UNFAIR DISSOCIATION FROM NATIONAL PARISH

Qu. There is no gainsaying what you state in the conference entitled "National Parishes: Affiliation and Separation", in the November 1932 issue (pp. 531-536). The Holy See has laid down the regulations which you have expanded, for conditions prevailing in this country. Still a question may be raised whether or not certain practices can be justified by the prescriptions ordained in the letter

passing through a place momentarily, unexpectedly and entirely unknown to the faithful ("ratione momentanei, inopinati et fidelibus prorsus incogniti transitus per aliquem locum, a quo iam a mense missionarius abest").

[5] If Edward's baptism in a non-Catholic sect remains doubtful, then the marriage cannot be declared invalid on the grounds of disparity of cult. Cf. Canon 1070, § 2.

of the Apostolic Delegate. What should be said of the pastor of the English-speaking parish coaxing members of a national parish to join his parish? Then there is the case of a girl who has been living and still lives with her immigrant parents and who has been brought up in a national parish; she is fully conversant with the English language and is above the age of twenty-one; just a few days before her marriage she presents herself to the pastor of the English-speaking parish for admission to his parish in order that she may marry in his church, which is perhaps a little more prominent than the national parish. It may even happen that she and her betrothed have already determined to set up their home in a third parish. According to the strict letter of the law the pastor finds all the requirements for receiving her to membership in the English-speaking parish. But is it fair in such circumstances to allow it at just that time, after the pastor of the national parish has been charged with parochial care of her up to this time?

Resp. While, as was stated in the conference referred to by our inquirer, no pastor of a national parish may prevent any member of his parish who is *sui iuris* and conversant with the English language, from joining the English-speaking parish, neither is it lawful for the pastor of the latter to seek to induce members of a national parish to join his parish by persuasion or urging. Still more reprehensible would it be for him to impose upon them by maintaining that they are obliged to join his parish. Immigrants or their descendants who are emancipated and understand English sufficiently are free to retain their membership in the national parish or to affiliate with the English-speaking parish; but neither the pastor of the one nor of the other may interfere with their right of free choice. Just as the pastor of the national parish may not prevent any members of his parish in the circumstances enumerated in the letter of the Apostolic Delegate from affiliating with the English-speaking parish, so the pastor of the latter may not try to win them away from the former by undue influence, let alone by falsely trying to convince them that they are obliged to join his parish.

In cases such as the one our inquirer mentions it is, as he maintains, unfair to receive such a member of a national parish to an English-speaking parish. It must be borne in mind that, while the pastor of the latter cannot be charged with a viola-

tion of strict justice, he is acting inequitably. Now the laws of the Church bind not only unto what is just but also to what is fair. In other words, they are not to be carried out to the very letter of the law in circumstances where such fulfilment would manifestly violate equity. That would be the result in a case of the kind our inquirer describes. It cannot be denied that, even if both parties were of one nationality and previously had belonged to the same national parish, the couple could after marriage join the English-speaking parish, provided they are sufficiently conversant with the English language. They could individually do so even before marriage, if they of age. To allow the transfer just before the marriage and only in view of it, would be evidently unfair to the pastor of the national parish who had faithfully prepared the bride-to-be perhaps during her entire previous life to become a good Catholic. The transfer would cheat him out of one of his just dues. The pastor of the English-speaking parish ought not to lend himself to unfair treatment of a fellow-priest. If the parties nevertheless insist on their "right" to make the transfer, the pastor ought not easily to yield. If he cannot refuse to admit them to his parish, he should not accede to their demands before consulting the Ordinary. Only if other serious difficulties are to be feared, e. g. if there appears danger that the parties would marry outside the Church, should the transfer be tolerated.

By these exceptions there is no essential departure from the general rule laid down in the previous conference. They are merely the application of canonical equity to somewhat extraordinary circumstances. In the question answered in the November 1932 issue there was nothing that pointed to such exceptional circumstances and there appeared no need to call attention to the necessity of every pastor's dealing fairly in cases of this kind. In fact it is difficult and even abhorrent to feel obliged at every turn to call our readers' attention to the bounden duty to fulfil their obligations in such a manner that they will not strain "justice" so as to take unfair advantage of others.

BUGIA AT MASS OF DOMESTIC PRELATE.

Qu. Have the Right Reverend Monsignori (Domestic Prelates) the privilege of the "bugia" and four candles at Mass?

Resp. Protonotaries Apostolic "ad instar participantium" have the privilege of the "bugia" even at a low Mass. But they are not entitled to four candles: this is the exclusive right of bishops. See Wapelhorst, No. 22, p. 31: "Pro Missa privata Sacerdotis Episcopo inferioris, duo cerei accenduntur, nunquam plures ob dignitatem celebrantis. Plures accendi possunt ob solemnitatem externam, e.g. pro Missa parochiali lecta, ad Communionem generalem."

CELEBRATION OF MASS "CORAM EPISCOPO".

Qu. What are some of the principal rubrics to be observed when a priest says Mass in presence of a bishop? When a bishop is dressed in his purple cassock and rochet, but not the "Cappa Magna", does the bishop or the priest, after the proper reverence, say the prayers (of the Mass) at the foot of the altar?

Does the bishop or the priest give the blessing at the end of Mass?

Resp. The rubrics to be observed by a priest who celebrates low Mass in the presence of a bishop in his own diocese are accurately described in Wapelhorst, edition of 1931, No. 129, pp. 150 and 151; in Fortescue, edition of 1930, pp. 75-77; in Wuest-Mullaney's *Matters Liturgical,* edition of 1931, Nos. 351 and 352, pp. 209-211.

It is the priest himself, and not the bishop, who says the prayers of the beginning of the Mass, at the foot of the altar. The bishop remains then kneeling on his own special kneeling-bench, in front or at the side of the altar.

At the Confiteor, the celebrant does not say "vobis, fratres," nor "vos fratres," but simply "tibi pater" and "te pater". Having said the *Oremus,* before he goes up to the altar, he again bows profoundly to the bishop.

At the conclusion of the Gospel, the celebrant does not kiss the missal nor say "Per evangelica dicta"; but the server carries the missal to the bishop to be kissed, kneeling before the prelate the while; he then carries the missal back to the celebrant, who does not kiss it.

The bishop does not bless the water at the Offertory: this is done by the priest himself.

At the end of the Mass, after saying "Benedicat vos omnipotens Deus," the celebrant makes a profound bow to the bishop, and blesses the faithful, taking care always to bless toward the side opposite to the bishop. If the bishop's kneeling-bench is in front of the altar, the celebrant blesses toward the Gospel side.

After the usual prayers following the last Gospel the celebrant, having genuflected or bowed at the foot of the altar, makes a profound bow to the bishop.

If the bishop in whose presence a low Mass is said is not the Ordinary of the diocese, the celebrant bows to him at the beginning and end of Mass. Otherwise Mass is said as if no bishop was present.

TURNING BACK TO ALTAR WHEN DISTRIBUTING COMMUNION.

Qu. Will you please give authoritative answers to the following question? When a priest distributes Holy Communion during Mass, is he allowed to turn his back upon the open tabernacle with another ciborium of consecrated hosts therein? A priest, who is in the habit of distributing Holy Communion in this way, claimed he had seen a recent decision from Rome allowing this practice. I always thought that a fundamental rubric cautioned priests about turning their backs to the Blessed Sacrament, even when in the act of distributing Holy Communion. I have seen this sanctioned in a book on rubrics, of leaving the tabernacle open only when there are no more consecrated species therein. To me it looks like a great irreverence to distribute Holy Communion before an open tabernacle wherein there are more consecrated hosts.

Resp. It is not prescribed by any rubric or decree that the priest who is about to give Holy Communion should shut the door of the tabernacle after taking out the ciborium. Yet it is fitting to do so, if the tabernacle contains other consecrated species.

When the priest, with the ciborium in his left hand, holding a consecrated particle in his right hand, says the words "Ecce agnus Dei . . . Domine non sum dignus . . ." he should turn his back to the tabernacle even if another ciborium or a benediction host remains in it. This is the clear direction

given by the Rituale Romanum, edition of 1925: Titulus IV, caput II, No. 3: "Deinde ad Altare se convertit, genuflectit, manus sinistra pyxidem prehendit; dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super pyxidem: conversusque at populum in medio altaris dicit clara voce Ecce Agnus Dei . . ." No recent decree has modified this rubric.

CONCERNING THE NUPTIAL BLESSING.

Qu. In last May's issue the REVIEW indicated the various rules concerning nuptial blessings given at Mass. The following questions suggested themselves after I read the article.

1. While the people have no obligation to receive this blessing, would you conclude therefore that priests should not bother about giving the nuptial blessing to converts and their mates who did not receive it in mixed marriage? I have asked many priests whether they ever gave this blessing after the conversion of the non-Catholic party and they all answered that there was no obligation. Your May article says it is the desire of the Church that it be given.

2. The reason for not giving this blessing is the practical procedure. Is it permissible that the couple be in church with other attendants at daily Mass while the priest follows the rubrics of the nuptial Mass or its commemoration and the nuptial blessing prayers which follow the Pater Noster and follow the Ite missa est or Benedicamus Domino, without the couple or couples ever leaving their pew or taking any other position than do the rest of the people at Mass? Priests often emphasize the importance of that blessing when speaking or preaching on mixed marriages for which the Church has no blessing, but they are not consistent in practice in not arranging for such blessing for their converts. To my mind neither the state of grace nor Holy Communion in that connexion is of obligation.

3. Can bishops with faculties give that faculty for the nuptial blessing "extra Missam" to pastors for all cases coming up or only for individual cases?

Resp. 1. It is the wish of the Church that the couple that did not receive the nuptial blessing in connexion with their marriage, should receive it later on, when it becomes possible and lawful to do so. "Parochus curet ut sponsi benedictionem solemnem accipiant, quae dari eis potest etiam postquam vixerint in matrimonio, sed solum in Missa, servata speciali rubrica, et excepto tempore feriato" (Can. 1101, 1).

This wish of the Church is not a command which obliges "sub peccato"; yet it should not systematically be disregarded by the pastor.

The "benedictio nuptialis" is a sacramental which obtains special graces for the married couple, "ex opere operantis Ecclesiae".

It is not necessary at all that the couple which is to receive it should kneel at the foot of the altar, in the same manner as Catholics do when they give their matrimonial consent. It suffices that the husband and wife kneel in one of the front pews: this "moral presence" is sufficient to the purpose.

2. The No. 5 of the quinquennial faculties granted to our American Ordinaries by the S. Congregation of Rites reads as follows: "Benedicendi nuptias extra Missam, vel recitandi preces super conjuges, juxta formulas approbatas, cum potestate subdelegandi."

These last words do not mention any restriction. Therefore the faculty for the nuptial blessing "extra Missam" may be delegated to pastors for all cases coming up (provided there is a just cause for not giving the blessing "intra Missam").

The formula to be used when the nuptial blessing is given "extra Missam" is to be found in the Rituale Romanum of 1925, "Appendix: de Matrimonio," under this title: "Benedictio nuptialis extra Missam danda ex apostolico indulto quando Missa non dicitur."

ELEVATION OF THE CHALICE AT THE CONSECRATION.

Qu. I wish to ask a question referring to the elevation of the chalice after the consecration. A priest persists in raising the chalice just as high as his eyes. Is there not a definite rubric requiring the chalice to be raised above the head of the priest, so that the faithful can see it and adore the Precious Blood contained therein?

Resp. The "Ritus celebrandi Missam," VIII, 7, states clearly that the priest should, after the consecration of the chalice, raise it so that it may be seen by the faithful. "Tum se erigit, et accipiens Calicem discoopertum cum Sanguine ambabus manibus, ut prius, elevat eum, et erectum quantum commode potest, ostendit populo adorandum."

Criticisms and Notes

A HISTORY OF THE COUNCILS OF BALTIMORE (1791-1884). By Peter Guilday. The Macmillan Co., New York. 1932. Pp. x+291.

The subject of this study is essential for a complete and thorough understanding of the history of the Catholic Church in the United States. As the author, quoting from the pastoral letter issued by the Second Plenary Council of Baltimore, states (p. 3): "Their [the plenary Councils'] principal object, however, is to regulate discipline, whether by the correction of abuses, or the establishment of such rules of conduct as circumstances may require." Thus the enactments of the Councils of Baltimore are an outgrowth of conditions and the foundation upon which the discipline of the Church is built up in this country. This thought the eminent professor of American Church History at the Catholic University of America constantly keeps before the eyes of his readers. It will account also for some of the opening chapters which to some may at first sight seem foreign to the subject.

The introduction discusses the nature and purpose of synods and councils, as also the sources of the present study. Part I unfolds in rapid perspective the condition of the Church up to the year 1783. Its four chapters describe—I: The Precolumbian Church (to 1492); II: Rise of the Hierarchy in New Spain (1493-1545); III: The Jurisdiction of Quebec (1658-1784); IV: The London Jurisdiction (1634-1783). This section of the book will be a revelation to many a reader and one almost wishes that due proportion had not prevented the author from a more exhaustive discussion of this obscure period.

Part II is devoted to the years of the Jurisdiction of John Carroll, i. e. the establishment of the Prefecture-Apostolic and the Diocese and Archdiocese of Baltimore, the first synod held within the confines of the United States which was at once diocesan and national; and the informal meeting of the American Hierarchy held in 1810, after the consecration of three of the first suffragans of the recently promoted Archbishop of Baltimore. While not in any sense a synod or council the latter very properly finds its place here, as it did contribute very much to the welfare of the growing Church and in particular determined upon the holding of a provincial council, which, however, was celebrated not in the year 1812 as at first planned, but in 1829.

The third part of the volume describes the seven Provincial Councils (1829-1849); and the fourth, the three Plenary Councils (1852-

1884). The fifth and final part summarizes our national legislation from the first Diocesan Council of Baltimore to the Third and last Plenary Council of Baltimore.

The plan of the work portrays the events and reasons as well the causes of delay and convocation of each council; the different meetings, both preparatory congregations and solemn sessions; the members of the hierarchy and, for the earlier councils, of the clergy (as theologians or lesser officials) and religious superiors taking part in their deliberations; the points discussed and the rules laid down. Incidentally, mention is also made of various diocesan synods to illustrate their relation to the national councils. For the earlier synods, the enactments are discussed at some length, with an account of the conditions leading up to them and the manner in which the different situations were met. The much briefer treatment of the laws passed by the later councils is disappointing. Many of these latter were fully as important as the former for the development of discipline. Some are barely referred to, without a clear statement of their exact tenor. Neither is this satisfactorily remedied in the summary of Part V. In broad terms, this summary lets the development of our national legislation pass before the reader in review. It cannot descend to all the details of the numerous decrees; but it does fittingly close the work with a swift glance over the splendid achievements of a century and a half.

A few details may, however, not be passed over in silence. On pages 66, lines 10-8 from the foot, the First National Synod is made to ordain that Extreme Unction be administered to children "who had *not* reached the use of reason", the opposite of what was actually prescribed in section 13, as is stated correctly in the "Summary", p. 259.[1] The author fails to note the discrepancy between art. 2 regarding religious priests adopted at the Meeting of 1810,[2] which is at variance with the general law of the Church (p. 75) and decrees 1-3 of the I Provincial Council[3] which imply a correction of the former (p. 90). The last lines of p. 272 seem to convey the impression that appointments to our dioceses are still made in the manner outlined in the III Plenary Council of Baltimore, n. 15; at least a passing mention of the decree of the Consistorial Congregation "*Ratio pro candidatis*", of 25 July, 1916,[4] changing it, would have been expected.—Then too, the printer's devil has interposed to cause two anachronisms (p. 104, line 7, for

[1] Cf. *Concilia Provincialia Baltimori habita ab anno 1829 usque ad annum 1849* [editio altera, Baltimori, 1851], p. 16.

[2] Op. cit., pp. 25-26.

[3] Op. cit., pp. 72-74.

[4] *Acta Apostolicae Sedis*, VIII [1916], 400-404.

1833 read 1832; p. 124, line 19, for 1840 read 1843).—A copious index of over eight pages offers aid for the use of the work, but a cursory test reveals its shortcomings. Thus the caption "Nomination to vacant Sees" carries only one reference (107), whereas at least four others (151, 205, 230, 271) would be demanded; similarly, a reader would expect to find more than two under "Religious Orders"; finally, there is a call for such as "Erection of dioceses". These are lesser defects, however, that detract little from an excellent study of one of the most important agencies in the growth and development of the Catholic Church in the United States.

LEXIKON DER PAEDAGOGIK DER GEGENWART. Bd. 2. Ed. Josef Spieler, Deutsches Institut für Wissenschaftliche Pädagogik. Herder. 1932. Pp. 1498.

Those acquainted with the first volume of this cyclopedia of present-day education will not be disappointed by the second one. All that has been said in commendation of the first volume may now be deservedly applied to the complete work. Though the majority of the contributors to this reference book are Catholic, it is intended and planned for use by educators generally—it is catholic as well as Catholic, without compromising as to dogma or discipline, principle or policy.

The thoroughness and detail of this *Lexikon* are truly remarkable. It is well-nigh impossible to think of a pertinent pedagogical matter that it does not treat. One would, for instance, scarcely look for a special article on the school strike. To indicate the variety and freshness of the material, one may quote such titles as the following: Child Psychology, Artistic Education, Criminal Pedagogy (!), Liturgical Education, Mission Schools, Mass Psychology, Moral Theology and Education, Nature and Grace, Nationalism and Education, Protestant Pedagogy, Methods in Religion, Psychoänalysis and Education, Education in the Soviet Union, etc. An excellent index enables one readily to refer to any name, place or topic.

Some of the adverse criticism of the first volume can not be withheld from the second. The bibliographies, while satisfactory, do not measure up to the articles themselves in the quality of carefulness and selective judgment. Again, one wonders at the splendid isolation of Montessori—the only non-German educationist lucky to be listed in the entire tome two. The article on American education was contributed by Assmuth and Marique, of Fordham University. The work, all in all, is incomparable, and every school of education, at least, owes it to itself to procure a set.

A LIFE OF SAINT JOHN EUDES. By Henri Joly, with an Introduction on Liturgical Devotion to the Sacred Heart by the Rev. Dr. J. Gauderon, C.J.M., translated from the French by the Rev. Joseph Leonard, C.M. New York: Benziger Brothers. 1932. Pp. xxv+223.

The late Henri Joly, author of *The Life of Saint Teresa* and *The Psychology of the Saints* in the well-known series of spiritual biographies called "The Saints", has produced in this book the compact and sound piece of work that is expected of him. His subject was not the least figure in a great century and, now that he is a canonized saint, he deserves to be better known than he is in the English-speaking world. The saint is fortunate in his introduction to readers of English by reason of the character of Joly's biography and the capable translation of it that the Rev. Joseph Leonard, C.M., has made. The introduction by the Rev. Dr. J. Gauderon, C.J.M., on the part played by Saint John Eudes in the beginnings of the liturgical devotion to the Sacred Heart, is also a source of value in the book.

John Eudes was born in 1601 in the village of Ri in Normandy, the son of Isaac Eudes and Martha Corbin, gentlefolk of substantial but not noble stock. Of the seven children in the family, three were boys and all became famous. One, Francis Mezeray, as he was known according to the custom of the time, became famous as a historian; another, Charles d'Houay, served his native Normandy devotedly as a physician. It was he who gave to an official the proud answer: "We are three brothers, and we worship Truth; the eldest preaches it, the second writes it, and I will defend it to the last gasp." It is worth noting that Francis Mezeray has also left evidence in his will of deep appreciation of his older brother's sanctity. This sanctity was shown forth in John Eudes's earliest years, but as in the case of most youthful saints he was not without difficulties and opposition in his determination to seek a higher life. In his plan to become a member of the Oratory, his persistence finally overcame parental ties and he was admitted into the Oratory by its founder, Pierre de Bérulle, in 1623. Two years later, at Christmas, he was ordained.

In the twenty years that Father Eudes was a member of the Oratory, he accomplished some of those titanic labors that are accustomed to be associated with the saints. These were especially in the form of missions, and in the seventeenth century the term "mission" had a fuller meaning than it has to-day. In the saint's own words: "In order that a mission may produce some change in the lives of the faithful it is essential that it should last for at

least seven or eight weeks. All the missions that we preach in the smallest country parishes last at least six weeks. Otherwise, one just puts a plaster on the sore, but does not cure it. Weeds are cut down but not rooted out. One makes a noise, but there is no result." To read of the frightful spiritual and material state of some of the districts in which the saint worked and to consider the good that he wrought in these districts tend to make one's views of present and probable future conditions more optimistic.

Yet the saint's greatest labors were accomplished after he left the Oratory in 1643. He founded the Company of Jesus and Mary; established seminaries; conducted missions; wrote books; initiated and aided social and religious foundations and movements; endured a constant campaign of calumny and insult; lived his own interior life of holiness. For our own day, not the least of his titles to fame is his insistence on the devotion to the Sacred Hearts of Jesus and Mary. From 1641 until his death in 1680, he was unceasing in his efforts to spread this devotion, which had become so imperative a need because of the Jansenism of the seventeenth century and the unbelief of later years that was then only beginning to show itself. For this last fact as well as for others, Saint John Eudes deserves gratitude and honor in the twentieth century, which both needs and possesses the devotion that he fostered. Again, no student of "le grand siècle" in France, considered in its religious, philosophical, social and even political aspects, can afford to be unacquainted with so significant and attractive a figure. He is ably presented to, one hopes, many new friends in this comparatively brief but thorough and scholarly study of his life.

THE LIVES OF THE SAINTS. Originally compiled by the Rev. Alban Butler, now edited, revised, and copiously supplemented by Herbert Thurston, S.J., and Donald Attwater. Vol. VII, July. New York: P. J. Kenedy and Sons. 1932. Pp. xix+457.

In a very gracious Introduction to this volume the eminent editor of the first six volumes in the series, explains why the task of compiling the second six volumes has been entrusted to Mr. Donald Attwater, who is already so well known for his editorship of the *Catholic Encyclopaedic Dictionary*. Father Thurston has not severed his connexion with the undertaking. He will continue to exercise a general supervision over the work, and it is to be hoped that he will find it possible to contribute, as he has for this volume, very many notices for the remaining volumes in the series. It is hardly necessary to say that Mr. Attwater's collaboration has not

caused any change in the plan outlined by Father Thurston for editing, revising and supplementing Alban Butler's work. That it needed, in the interest of usefulness and accuracy, to be thoroughly recast was the purpose of this new edition, for, as Father Thurston explained: "In every department of knowledge, new and momentous discoveries have been made since the beginning of the nineteenth century, so that almost all the English hagiographer's erudition is now out of date."

The extent to which the work has been increased by the addition of new notices will be clear from the fact that out of the two hundred and forty-eight biographies in this volume one hundred and twenty-eight are additions to Butler's text. All that has been retained from the original edition has been thoroughly revised. The revision has extended not only to the thought and statements of the author but to his style and manner of expression. Mr. Attwater has, in this matter, allowed himself a very free hand, and has taken every liberty he could consistently claim in order to make the text acceptable to modern readers. He has, however, not destroyed the spirit and character of the original, and the work still retains the charm it possessed for so many generations of readers. No work of hagiography in English has, perhaps, been the source of more edification than this, and in its new form it is very much to be hoped it will find its way, not only into schools and communities, but into the homes of devout Catholics. This edition offers a vastly increased wealth of material over the old and the style is neither heavy nor prolix.

CAEREMONIALE JUXTA RITUM ROMANUM, a P. Aloisio Maria de Carpo, O.M., elucubratum. Editio decima revisa et aucta juxta novissima Decreta Sacrae Rituum Congregationis et Codicem Iuris Canonici, cura et studio Sac. Aloisii Moretti. Taurini: Libreria Marietti. 1932.

This is a carefully revised edition of the well-known work of de Carpo. The reviser, Monsignor Moretti of Turin, whose two works on the functions of Holy Week have been so favorably received, has brought the original text of de Carpo into harmony with the Code and has added certain features tending to render it even more useful than when it first appeared. These features are chiefly: an index of all decrees of the S. C. R. covering the matter treated, a similar index of the canons of the Code, various "tabulae" which enable the reader to perceive at a glance how to arrange Votive Masses, Nuptial Masses, etc., and a new alphabetical index. He has retained, of course, those features that distinguish de Carpo's work from many other treatises on Ceremonial, such as the rules applying to a Mass

celebrated by a blind priest, by a priest lacking a right arm, and so on.

De Carpo's work has ever since the appearance of its first edition (the present is the tenth) enjoyed a well-deserved popularity; therefore it is not necessary for the reviewer to do more than call the present revision to the attention of priests, especially those who find themselves confused by other works on Ceremonial and are seeking a clearer exposition of those practical problems that present themselves in a parish.

A SURVEY OF SOCIOLOGY. By E. J. Ross, Bachelor of Commerce of the University of London, England; Associate of the Chartered Institute of Secretaries, England; Faculty member of Fontbonne and Maryville Colleges, Corporate Colleges of St. Louis University. The Bruce Publishing Company, Milwaukee. Pp. 570.

This volume appears in the Science and Culture Series of which the Rev. Dr. Joseph Husslein, S.J., is General Editor. He describes it as a "Christian Sociology". The contents correspond to that title. It would perhaps be more exact to call it Catholic Sociology. Taking the work as it stands, it is a rather comprehensive statement that extends from the fundamentals of Catholic faith and philosophy to the outer surface of social life, and it interprets these conditions on the one hand and the pathway of desirable reform on the other hand, cogently. In view of the fundamental disorganization of both social life and social thinking and the tendency of fragments of life to construct philosophies of life, it is a welcome service that insists on the elementary unities of thought and living. About one-half of Miss Ross's work is devoted to problems and agencies and the remainder to the main features of social structures. Appendix I contains a summary of philosophical and historical arguments in defence of the fundamental spiritual truths that underlie social life.

The author herself in her Preface describes the volume as "an attempt to make a general elementary survey of the entire field of Sociology". Only by great generosity of interpretation can one say that this has been attempted. The field which attracts modern sociologists and which has given rise to an enormous descriptive and interpretative literature is scarcely more than touched upon. The readings indicated at the end of chapters are confined very largely to Catholic sources. Evidently no attempt was intended to bring the great body of sociological literature into relation to the text. The bibliography in Appendix II is confined to Catholic books.

Taking the work as a text in Catholic Sociology, one finds that it enters the field already occupied by Dr. Haas's *Man and Society,* which was published in 1930 one year before *Quadragesimo Anno* appeared. That work, supplemented by Dr. Husslein's *Christian Social Manifesto* which includes the Encyclical, anticipates very much of the work done by Miss Ross in the second half of her volume.

In speaking about the evolution of the human body (p. 19), the author says: "While not to be declared heretical, it is nevertheless forbidden to be taught, since it is unsupported by any scientific evidence and is at least in apparent contradiction to the inspired Word of God." The Biblical Commission forbids the denial of the "peculiar creation of man". It does not explicitly forbid the teaching of the evolution of the human body. That it does so implicitly, is very questionable. If it had intended to do so, it would have used the technical theological term "formation", as it does regarding the "formation of the first woman", not creation. As regards the scientific evidence bearing on the evolution of the human body it certainly falls short of being demonstrative. But to state, as the author does, that the theory is "unsupported by any scientific evidence" is to overstate the shortcomings of the evidence. (See Chapters XVIII and XIX of Messenger's *Evolution and Theology.*)

SAINT AUGUSTINE. THE ODYSSEY OF HIS SOUL. By Karl Adam. Translated by Dom Justin McCann. New York: The MacMillan Co. 1932. Pp. v+65.

This book is the translation of a centenary address delivered in the University of Tübingen on St. Monica's Day, 4 May, 1930, by the eminent German theologian and author, Karl Adam. The vital significance of St. Augustine in the history of Catholicism and in the history of thought in general is emphasized, the strikingly modern character of his psychological analysis is pointed out, and the stages of progress in the struggle waged by his great soul in its Faust-like search for truth until that truth is found, not in the knowledge of the Neo-Platonists, but in the love of God as taught by God's Scriptures and God's Church, are described briefly, but with that deep penetration which is conspicuous in the work of Karl Adam.

The little book is heartily to be recommended. Eloquent but true works like the following may well be taken to heart by the reader: "There is no Father of the Church and no theologian who has expounded the essential nature of the Church so profoundly and so lucidly as Augustine." . . . "There is something profoundly lacking in our lives." . . . "In particular it is because we have for

centuries failed to appreciate those immense forces, powerful to create genuine fellowship and powerful to maintain it, which flow from Christianty such as Augustine taught it, from a living faith in the essential union of all Christians with one another and with Christ their Head, from the mystery of the Body of Christ. We need a renewal, a renewal from the ultimate source of our being, a rebirth in God. And such a rebirth must in large measure mean a revival of the spirit of Augustine and of Augustinian Christianity."

THE LILY OF THE MOHAWKS (KATERI TEKAKWITHA): AN HISTORICAL ROMANCE DRAMA OF THE AMERICAN INDIAN. By Edward C. La More, O.P. Music by Nellie von Gerichton Smith. Washington: Published by Dominicana, 467 Michigan Ave., N. E. 1932. Pp. 154.

This "romance drama," dedicated to "the fairest flower that ever blossomed in our virgin forests and to the honor of her brave race that once peopled our hills and valleys, our forests and streams," is from the pen of one who, the Foreword by Thomas M. Schwertner, O.P., informs us, may be of "probable lineal descent from the tribe of the holy virgin." The dramatic presentation should make a very pretty and impressive play; but it is a pageant, with pageantry features such as the visualization of Hiawatha, the repeated singing of the Indian love song, and the appearance of the spirit of Tekakwitha's mother from "the wigwam of the Great Brave," rather than a drama of regular plot, and, therefore, demands some knowledge of the life of the leading character in it. This is summarized for the audience in the Song of Tekakwitha as the Prologue to the play, chanted after the meter of Longfellow's *Hiawatha* by an Indian character in the full panoply of a Mohawk chieftain. The literary quality of this piece of dramatic romance is of a high order, the reviewer finding only two points to criticize unfavorably. One is the earlier rôle of Aiadane, the foster father of Tekakwitha. He recovers admirably toward the end of the play, but in the beginning he seems a surly misanthrope and all too frequently, when assumed to be speaking his own Indian dialect, drops into broken and ungrammatical English. Tekakwitha's character is well drawn, and she elicits the sympathy of the reader for her devotion to the Catholic ideal of heroic virginity; but Occuna, judged solely from the dialogue of the text is a rare wooer, and seems a worthy one, and unless skilful acting in the production of the play achieve other results, Tekakwitha will not quite have the audience with her in her too scornful rejection of her lover's suit (p. 54). It is greatly to be hoped that the author will consider the revamping of these parts of

the play in a future edition. Throughout the play is a good presentation of the Indian character, without aught of either the sentimental idealization of the earlier Indian romances from Cooper on or the later scornful realism of the blanket Indian. As a religious pageant, too, the drama has back of it a venerable history of poetic saint legend and dramatic Miracle play. The incidental music, a note on the page of the synopsis of scenes informs us, may be obtained from the author upon making application for production.

Literary Chat

There is a point of view from which every life is worthy of a biography. Done with competence, such a work unfolds mysteries of character and offers commentary on human life which is always worth while. Apart from arena and circumstances the life of a tramp is technically as fascinating as that of a king.

The Reverend Dr. W. S. Reilly, S.S., has just published an English translation of Father Pierre Pourrat's *Life of Father Olier*. (The Voice Publishing Company, St. Mary's Seminary, Roland Park, Baltimore, Maryland. Pp. 223.) This biography brings to notice the beloved founder of the Sulpician Fathers, a man whose life was particularly representative of his epoch. He was born in Paris in 1608, and died at Issy in 1657. The French text of Father Pourrat is based on voluminous memoirs of Olier and of de Bretonvillers. Dr. Reilly's translation reads as smoothly as an original. Both author and translator are fortunate in their subject, for Olier is a most fascinating character, a man whose influence in the formation of the Catholic priesthood for over three hundred years is beyond measure.

Born to a family of some distinction, Olier had an alert mind, buoyant disposition, courageous temperament and an attractive manner. In his youth he escaped being smothered by ecclesiastical benefices. He succeeded in life, "in spite of his advantages". A mother who misunderstood his spiritual aspirations hovers over his whole career almost as a cloud. Jesuits, Dominicans, Benedictines, the Oratory, appear as formative influences in his life. Personal and friendly association with Saint Vincent de Paul and with Saint Francis de Sales are manifest among the high privileges that Olier enjoyed. He suffered physically in his early life and experienced much mental anguish in his later years. He felt assured of the Divine direction of his life and was in contact with many who served as interpreters of the Divine will in respect of him. Bishoprics were pressed upon him, but he felt that his work was in other fields. He had been ordained in 1633. The missions, the reform of the clergy and religious, the creation of seminaries, the Catholic mission to Montreal, appear successively as spiritual ambitions that prompted Olier to self-effacing consecration and restless energy. He was an outstanding opponent of Jansenism, in addition.

The thousands of priests in the United States who have been trained in Sulpician seminaries could find in the reading of Olier's life a broader understanding of his work and his times than the average seminarian gains during the course of his studies. Happy hours in reading and happier hours in reflexion that follows, await those priests who were formed in the Sulpician tradition and have shared in some measure the vision of Olier that his community transmits.

There is a curious sentence in this work, at page 62. Father de Condren, the great Oratorian who had been interested in the reformation of the clergy, exercised marked influence upon Olier. Although a brilliant man, the former published no writings. He said on one occasion to Father Olier:

"Those who abstain from writing for the love of Jesus Christ receive as a reward the gift of enlightening souls, a gift much more profitable to the Church than that of writing." Such a principle carried to excess would leave the cause of revealed truth strangely undefended in these days. One wonders whether this explains the literary silence of the superlatively gifted Father Lecoq of Montreal.

Dr. Edwin Ryan, a professor in St. Mary's Seminary, Baltimore, and formerly a member of the faculty of the Catholic University, has written a delightful little book on the Church in South America. (*The Church in the South American Republics*, Bruce Publishing Company, 1932, pp. 119.) Divorced of burdensome details, revolutions and personalities, this essay is a splendid interpretative appreciation of the historical background and present status of the Church in the various Latin American Republics. It is grounded on a thorough understanding of the problems, from an intensive reading of English and Spanish printed materials and considerable travel in the countries south of the Rio Grande.

The Church in the South American Republics, while primarily intended to interpret South America to Catholics of the United States and to stimulate an interest in Latin American history, which is so woefully neglected in our universities, should prove of general interest to priests. Of special value is the answer to some questions which priests face in dealing with prospective converts and non-Catholic inquirers; the Spanish Inquisition, the hostility of the hierarchy to the republican revolutions in the early nineteenth century, anti-clericalism in Latin countries, Free Masonry and its relation to the Church and Spanish culture in the New World. Authority, simplicity and a convincingly logical presentation of this large subject, in charming English, give Dr. Ryan's little work real distinction.

An impressive addition to the literature on Lourdes comes from the publishing house of Pierre Téqui, Libraire-Editeur, 82 Rue Bonaparte, Paris VI. (*Les Guerisons de Lourdes en schemas*, Dr. Auguste Vallet et Dr. Robert Bubuch; pp. 180.) The distinctive feature of the work is that it contains outline drawings relating to miraculous cures. Conditions before and after the divine intervention are described in simple, non-technical language and illustrated. The appeal made by this method is direct and strong. The competence of the authors is exceptional, since the first-named is president of the scientific medical bureau of Lourdes, and the latter, a member of the international medical association of Notre Dame of Lourdes.

Téqui has brought out also a second edition of Canon E. Duplessy's *Cours de Religion*. It contains fifty-two short instructions, averaging three pages each, on duties in the Christian life, and on sin and virtue. The work is intended to serve as the basis of a course of parish instructions as contemplated and ordered by many bishops in France. The statement of principles is very clear throughout. It would be, however, a great advantage if more precise applications were indicated. In describing the duties of parents toward children, the author wisely refers to the protection of their health. More explicit instruction as to what this actually involves would be very helpful. The preacher who supplements the text by definite instructions of this kind is in position to accomplish much good.

The same publisher has brought out a little volume containing a retreat for girls, by Abbé J. Raimond (*Soyez des Hosties*; pp. 161). The discourses are written in a spirit of intense earnestness and spiritual realism.

Those who find power and attraction in Cardinal Newman will be glad to have a volume compiled recently by A. K. Maxwell. (*According to Cardinal Newman.* The Life of Christ and the Mission of His Church as told by John Henry Cardinal Newman. Lincoln MacVeagh, Dial Press, New York. Pp. 267.) The lamented Bishop Thomas J. Shahan wrote the Introduction with his characteristic dignity, eloquence and power of appreciation. The compiler gathers under twenty-three headings extracts from

the writings of the great Cardinal. Practically all of the extracts are taken from Newman's Catholic works. Although these are well known to all priests, the arrangement of material impresses the lover of Newman profoundly with his extraordinary spiritual vision and his conception of the providential rôle of the Church in the work of sanctification. There are priceless things in the sermons of Newman delivered before his conversion. Someone might render a service to his memory and to our spiritual interest by making these sermons better known in clerical circles.

Four booklets, averaging 215 pages each, attractively bound, bring to us a translation of the sacerdotal meditations of Father Athanasius Bierbaum of the Franciscan Province of the Holy Cross, Germany. The contents are arranged according to the days throughout the year. There is a certain jerkiness in the style that sacrifices fluency but does impart a certain strength. The manner of treatment holds attention, although very little to flatter one is found. The translator warns his reader that the style may be at times offensive. Perhaps it is. Certainly some graces of style have been surrendered, but there may be compensations. (*Pusillum*, A Vademecum of Sacerdotal Virtue in Brief Meditation. Four volumes, Franciscan Herald Press, Chicago.)

Another volume devoted to the spiritual welfare of the priest is given to us by the Rev. B. F. Marcetteau, S.S., Superior of the Sulpician Novitiate, Catonsville, Maryland. (*The Priest's Companion*, A Manual of Prayers, Devotions, Meditations and Self Direction; Benziger Brothers, New York. Pp. 398.) The contents are grouped under the headings Prayers and Devotions, Meditations, A Rule of Life. The meditations are related to vocation, to minor and major orders, the priest's moral life, spiritual life and apostolic life. The concluding section sketches the routine of prayer and duty in the priest's day. One may take this work as in a measure reflecting the Sulpician tradition in the formation of the priest and the interpretation of priestly ideals. One notes with pleasure the emphasis placed on the natural virtues, in these meditations.

An adaptation of Cardinal Wiseman's *Fabiola* for Junior High School classes has been brought out by Dr. John R. Hagan, Superintendent of Cleveland Catholic Schools, and Alice C. Hagan, teacher of English in the John Hay High School. (Longmans, Green and Co., New York; pp. 310.) The editors have made some modifications of the text that are called for by its purpose, and have made a few transpositions for the same reason.

The work appeared in 1854. Wiseman was one of the most thorough scholars of his day. *Fabiola* was intended as a romance portraying the era of the catacombs in the history of the Church. Testimony to the enduring worth of the story is found in its many editions and translations. This edition should be welcomed by our Junior High Schools. It has a mission in bringing some of the beautiful reverences of the past into relation with the shallow outlook upon life that now infects so many of the younger generation.

A little pamphlet of eighty-five pages by Dom Adélard Bouvilliers has been issued from the Belmont Abbey Press, Belmont, N. C., containing the history and symbolism of the *Medal-Cross of St. Benedict*. Questions concerning the lettering and other symbolism are frequently asked and seldom answered, for the history is extensive and the symbolism complicated. All the desired information can be obtained from this booklet, drawn from authentic sources, with many fine reproductions of the medal.

A ritual for the laity has recently been prepared in the German language by Pius Parsch and issued from the press of Volksliturgisches Apostolat, Klosterneuburg, Austria, under the title *Das Buch des Lebens*. It is an exceptional work, redolent of the solid Catholic piety of the Germans. It contains the ritual in German; the whole Latin text has not been inserted. Besides various instructions and prayers, there are special pages, beautifully ornamented for recording

birthday, baptism, days of sickness or when Extreme Unction was received, days of special blessing, etc. The printing and arrangement are of a singularly high order; it is an artistic and spiritual gem, whose use would go far to revive the Catholic spirit in family and parish.

A philological study of first rank has been produced by Dom Cyril Dieckhoff, O.S.B., of Ft. Augustus, Scotland. (*A Pronouncing Dictionary of Scottish Gaelic.* W. and A. K. Johnston, 17-21 Tavistock Street, Covent Garden, London, W. C. 2.) For some forty years, Dom Cyril has made it his practice to note the pronunciation of Gaelic words prevalent in the Scottish Highlands. He is a Russian by race, a convert to the faith, and was a fellow student of the late Bishop Shahan in Germany. In fact, because of his Catholicity, his life was in danger, and Bishop Shahan, then a young man, received and sent all of Dom Cyril's correspondence. The highest authorities have called the work "monumental".

Messrs. Sheed & Ward, the London Catholic publishers, announce the opening of a branch at 63 Fifth Avenue, New York City. Our readers will recall that this house has published in English translation the works of Karl Adam, Jacques Maritain, Henri Gheon, Romano Guardini, Belloc's *Companion to Wells' Outline, Survivals and New Arrivals, Essays of a Catholic*; Claudel's *Satin Slipper*, Christopher Dawson's *Progress and Religion* and *The Making of Europe*; the *Essays in Order*; Father Bede Jarrett's *History of Europe*; Father Martindale's two books on the Missal; Father Hugh Pope's *Layman's New Testament*; Chesterton's *The Thing* and *Sidelights on New London and Newer York*; Allers' *Psychology of Character*, de Grandmaison's *Jesus Christ*, and Geurian's *Bolshevism*.

The Church Surprising, by Mr. Penrose Fry, tells of the impressions of a convert after becoming a member of the Catholic Church. The narrative is unlike the story that converts often tell of their religious experiences. It is not controversial; it is free from any statement to which non-Catholics might make reasonable objection. Rather, all references to the writer's former co-religionists are of the kindliest nature. The author dedicates the little volume to his wife, Sheila Kaye-Smith, who is also a convert. (Harper Brothers, New York.)

The title indicates the character of the book. The oft-told incident of the tourist who saw the crude and unattractive exterior of the stained-glass windows of the cathedral, only to be amazed at their wondrous beauty when he saw them from the inside, illustrates Mr. Fry's change of mind. He had heard and read many things about the Catholic Church which, very likely, he had accepted as true, at least in part. He soon discovered, once he had crossed the threshold of the old Church, that his notions and preconceptions of her doctrines, practices, and history needed revision. For instance, he was prepared for some tribulation during the period of instruction before his reception into the Church; yet everything was done with sympathy and gentleness. A most tender understanding was extended to him. He believed that the "Conversion of England" was a party cry. In reality it meant the bringing back of England to obedience to the Holy See and thus to Christ and the stopping of the drift toward paganism. He had supposed, because of the common idea that Catholicism is a religion of rote and regulation, that he would find the use of indulgenced prayers, the management of Mass intentions, the observing of fasts and feasts all very tiresome. It was an erroneous notion. He found the devotional life of the Church to take in and include all the other details which he had feared, but they fell into their place, there for one to use, if one wishes, or to omit if that particular form of devotion does not suit.

In regard to money exactions from which Catholics are thought by Protestants to suffer, Mr. Fry frankly confesses that he was asked for money much less often than when he was in the Church of England. This was a surprise to him, after all that he had heard in the Anglican Church to the contrary. The opinion of a newcomer into the Church offers material for

thought to Catholics who feel that financial appeals are heard too often in Catholic churches.

He learned that the Bible was not so tightly closed to Catholics as he had thought; that his previous ideas of Purgatory, Indulgences, Temporal Punishment, Communion of Saints, were far from being accurate. He came to understand that the last thing the Roman Church appears, when seen from within, is medieval. He expected to find the Latin Church very Italianate; he discovered that she was international.

Mr. Fry sums up his straightforward and restrained narrative by saying that three points stand out in the general impression which his coming into the Church left on him: "The first is the huge humanity of my Roman Mother. She can appeal to every human soul. The peasant, the Doctor of Divinity, the scientist, or the factory hand are all the same to her. She can speak to them so as they each can understand and she can make saints of them all. Secondly, the immense freedom of the life within her. Thirdly, the adequacy of the Catholic Church in face of the problems and struggles inherent in life to-day, under twentieth-century Western civilization."

The final word of his self-revealing exposition is: "I shall not have labored in vain, if any who chance to read what I have written are led to feel more kindly toward the Holy Roman Church, and to realize that of her many titles none more truly describes her than the simplest—'Mother Church'".

The Church Surprising is admirably suited for missionary work among possible converts. Catholics will find the book stimulating and instructive. It points out the significance of many things in the daily life of the Church, which, because of their familiarity, are not appraised fully and justly by the children of the Church.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE INNER LIFE OF THE CATHOLIC. By the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. Longmans, Green & Co., London, New York, Toronto. 1933. Pp. xv—173. Price, $2.00.

THE PERFECT CHRISTIAN. An Ideal Attained by the Third Order of St. Francis. Adapted from the French by Father Canice, O.M.Cap. Second edition. M. H. Gill & Son, Ltd., Dublin. 1933. Pp. 40. Price, *twopence.*

OUTLINE FOR THE STUDY OF THE MISSAL. Based upon the *St. Andrew Missal.* By Lawrence J. Gonner, S.M., Maryhurst Normal, Kirkwood, Missouri. E. M. Lohmann Co., St. Paul, Minn. 1932. Pp. 30. Price, $0.10.

THE SACRIFICE OF THE MASS. By the Most Rev. M. Sheehan, D.D., Coadjutor Archbishop of Sydney; formerly of St. Patrick's College, Maynooth. Second edition. M. H. Gill & Son, Ltd., Dublin. 1932. Pp. 29. Price, *twopence.*

THE CHURCH SURPRISING. By Penrose Fry. With a Foreword by the Rev. C. C. Martindale, S.J. Harper & Brothers, New York and London. 1932. Pp. 96. Price, $1.25.

PHOTIUS ET ECCLESIA ROMANA. II: A Synodo Romana (869) usque ad Depositionem Photii (886). Documenta collegit et notis illustravit G. Hofmann, S.I., Prof. in Pont. Inst. Orient. Studiorum. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 8.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 52. Pretium, 4 *Lire.*

S. LEONIS MAGNI TOMUS AD FLAVIANUM EPISC. CONSTANTINOPOLITANUM (Epistula XXVIII) additis Testimoniis Patrum et eiusdem S. Leonis M. Epistula ad Leonem I Imp. (Epistula CLXV) ad Codicum Fidem recensuit C. Silva-Tarouca, S.I., in Pont. Univ. Greg. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 9.) Apud Aedes Pont. Universitatis Gregorianae, Romae. 1932. Pp. 72. Pretium, 4 *Lire*.

A MODERN MESSENGER OF PURITY. Sermons concerning the Sixth Commandment delivered at the Eastern Shrine of the Little Flower. By the Rev. Albert H. Dolan, O.Carm., Founder and Eastern Director of the Society of the Little Flower. Carmelite Press, 6401 Dante Avenue, Chicago. 1932. Pp. 188. Price, $0.35; cloth, $0.75.

LE CHRIST SELON LA CHAIR ET LA VIE LITURGIQUE AU MOYEN-ÂGE. Par M. l'Abbé Edouard Dumoutet, Docteur en Théologie, Directeur au Séminaire d'Issy. Gabriel Beauchesne & ses Fils, Paris. 1932. Pp. v—218. Prix, 39 *fr.* 60 *franco*.

SAINT JOSEPH, ÉPOUX DE LA TRÈS SAINTE VIERGE. Traité Théologique par Son Éminence Alexis Henri M. Lépicier, O.S.M., Cardinal-Prêtre du titre de Sainte Suzanne. P. Lethielleux, Paris–6e. 1932. Pp. vii—328. Prix, 20 *fr.*

ENCHIRIDION CANONICUM seu Sanctae Sedis Responsiones post editum Codicem J. C. datae juxta Canonum Codicis ordinem digestae notulisque ornatae. P. Cosmas Sartori, O.F.M., Mission. Apost. Edit. III. emendata et aucta (1917-1932). Franciscan Press, Catholic Mission, Wuchang, Hupeh, China. 1932. Pp. x—240. Price, $0.50 *postpaid*.

GUGLIELMINA (1898-1909). Par Myriam de G., Lauréate de l'Académie française. Illustrations de l'auteur. (*Collection "Parvuli"*—V.) P. Lethielleux, Paris–6e. 1932. Pp. 63. Prix, 6 *fr.*

HUWELIJKSWETGEVING DER KATHOLIEKE KERK. Door G. W. A. Tünnissen, O.P. en Dr. Th. M. Vlaming. N. V. Standaard-Boekhandel, Brussel, Antwerpen, Leuven; N. V. Dekker & van de Vegt en J. W. van Leeuwen, Nijmegen, Utrecht. 1932. Pp. v—205. Prix, *fl.* 2.90 broché; *fl.* 3.90 relié.

UN SAINT POUR CHAQUE JOUR DU MOIS. Février. Première Série. (*Collection de Vies de Saints.*) Maison de la Bonne Presse, Paris–8e. 1932. Pp. vi—225. Prix, chaque volume sera vendu, 5 *fr.* 85 *franco*; pour ceux qui souscrivent d'avance à la collection des 12 volumes, 60 *fr.* 20 *franco*.

ZEITRUFE GOTTESRUFE. Gesammelte Predigten. Von Michael Kardinal Faulhaber, Erzbischof von München. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1932. Pp. xxv—470. Price, $1.85 *net*.

WAYS OF CHRISTIAN LIFE. Old Spirituality for Modern Men. By Dom Cuthbert Butler, Monk of Downside Abbey. Longmans, Green & Co., New York. 1932. Pp. xii—256. Price, $2.50.

NOUVEAU QUESTIONNAIRE SYNTHÉTIQUE D'INSTRUCTION RELIGIEUSE. Par M. J. R. Muffat, Chanoine de Notre-Dame de Paris, ancien Directeur de l'Œuvre de la Première Communion. Pierre Téqui, Paris–6e. 1932. Pp. 31.

CHRESTOMATHIA BERNARDINA ex operibus S. Bernardi, Abbatis Claravallensis, Doctoris Mellifiui, collecta et ad systema quoddam theologiae redacta, compilatore P. Dr. Emerico Piszter, S.O.Cist., Priore Monasterii ad S. Gotthardum in Hungaria. Marius E. Marietti, Taurini et Romae. 1932. Pp. vii—391. Pretium, 18 *lib. it.*

PURGATORIUM iuxta Doctrinam Seraphici Doctoris S. Bonaventurae propositam a P. Thoma Villanova Gerster a Zeil, O.M.Capuccin., Lectore S. Theol., Censore et Examinatore Archidioecesis Tridentinae. Marius E. Marietti, Taurini et Romae. 1932. Pp. vii—108. Pretium, 5 *lib. it.*

De Sacramentis Tractatus Canonico-Moralis. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Vol. II: Pars II—De Extrema Unctione. Accedit Appendix De iure Orientalium. Marius E. Marietti, Taurinorum Augustae et Romae; apud Aedes Univ. Gregorianae, Romae. 1932. Pp. xv—311. Pretium, 15 *lib. it.*

Saint Roch. Histoire et Légendes. Par Maurice Bessodes. Marius E. Marietti, Turin et Rome. 1931. Pp. vii—169. Prix, 8 *fr.*

HISTORICAL.

The Redemptorist Centenaries. 1732: Founding of the Congregation of the Most Holy Redeemer. 1832: Establishment in the United States. By John F. Byrne, C.SS.R. Dolphin Press, Philadelphia. 1932. Pp. xx—628. Price, $4.00.

Historical Commission, Texas Knights of Columbus. Minutes of Fourteenth Regular Meeting, 22 and 23 November, 1932, St. Edward's University, Austin, Texas. Pp. 68.

Les Origines de la Noël et de Épiphanie. Étude Historique. Par D. Bernard Botte, O.S.B. (*Textes et Études Liturgiques* sous la Direction de D. B. Capelle, Abbé Coadj. du Mont César, Fasc. I.) Abbaye du Mont César, Louvain, Belgique. 1932. Pp. 107. Prix, 18 *fr.* Les souscripteurs à la collection entière jouissent d'une réduction de 10%.

Charles Carroll of Carrollton 1737-1832. By Joseph Gurn. P. J. Kenedy & Sons, New York. 1932. Pp. viii—312. Price, $3.70 *postpaid.*

The Secular Activities of the German Episcopate, 919-1024. By Edgar Nathaniel Johnson, Assistant Professor of History, Social Science Building 207, The University of Nebraska, Lincoln, Neb. 1932. Pp. 278.

Napoleon. Hilaire Belloc. J. B. Lippincott Co., Philadelphia and London. 1932. Pp. 379; illustrations 16; maps 22. Price, $4.00.

Photius et Ecclesia Romana. I: Primus Patriarchatus Photii, 858-867. Documenta collegit et Notis illustravit G. Hofmann, S.I., Prof. in Pont. Inst. Orient. Studiorum. (*Textus et Documenta* in Usum Exercitationum et Praelectionum Academicarum. Series Theologica, 6.) Pontificia Universitas Gregoriana, Romae. 1932. Pp. 68. Pretium, 6 *L.*

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